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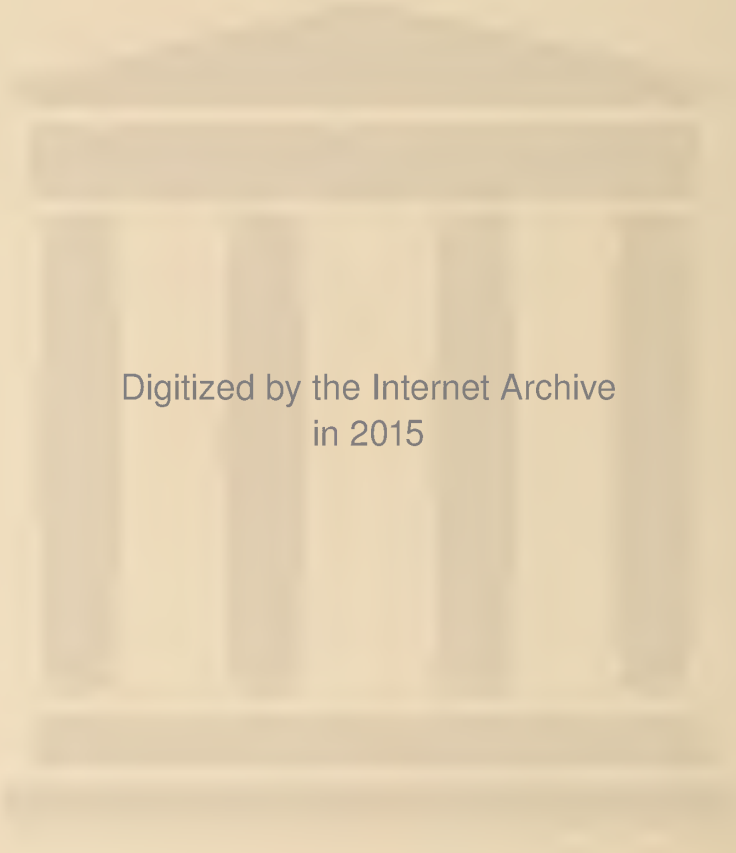
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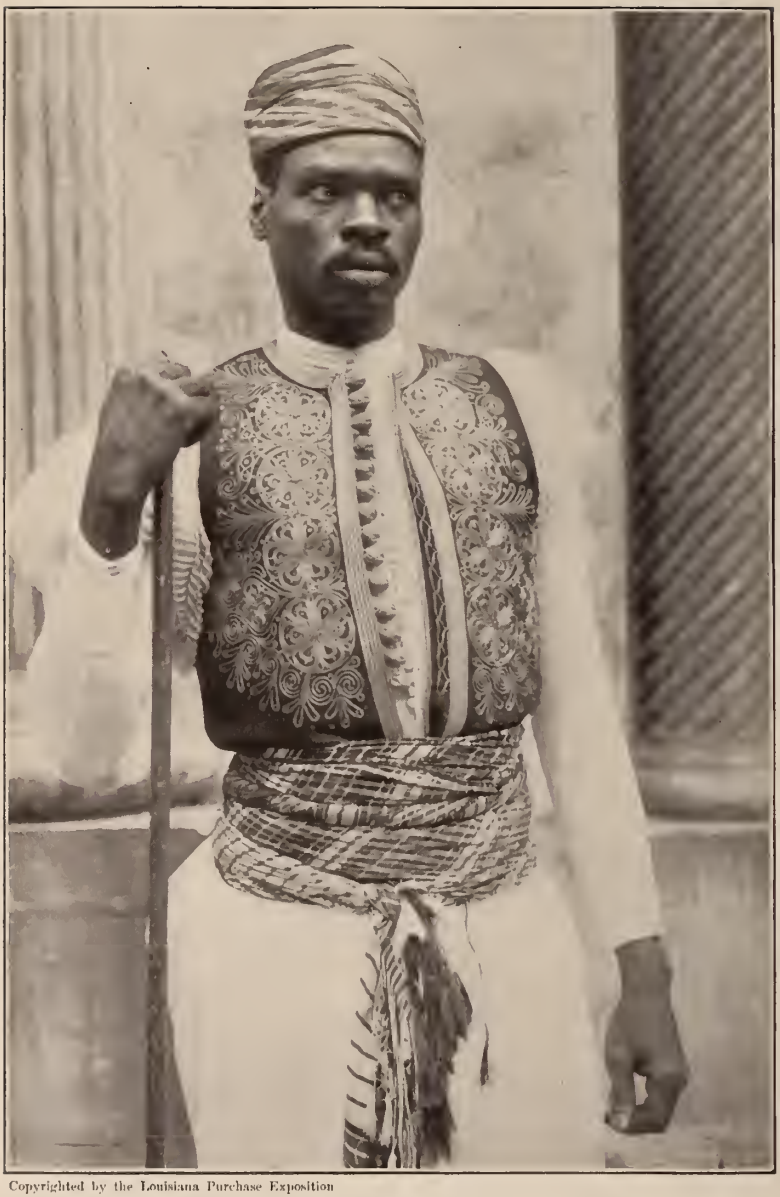

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A NUBIAN RUNNER FROM CAIRO AT ST. LOUIS

THE
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THE WORLD AND THE CHURCH, AND THE SPIRIT OF ENTERPRISE

SOME LESSONS FROM THE ST. LOUIS EXPOSITION

BY THE EDITOR-IN-CHIEF

When our Lord said, "The children of this world are in their generation wiser than the children of light," He announced that fact without approving it. The world shows wisdom, not in the ends chosen, but in using the means best fitted to reach the ends; the children of light, while choosing the best ends, often fail to use the means most adapted to insure success.

The St. Louis Exposition is a striking example of both sagacity and capacity yoked to a worldly enterprise, and suggests many hints too unique and valuable to be dismissed with a hasty glance.

1. For instance, mark *the lavishness of outlay.* Some $40,000,000 were laid on the altar of enterprise for a six months' exhibit. At first view, this seems reckless waste. A city of beauty, more than realizing the dreams of the "Arabian Nights," springs up, as under the enchanter's wand, to vanish, as suddenly, when its brief mission is over. God, who has infinite resources, can afford to paint huge cloud pictures of sunrise and sunset, to destroy them in five minutes; but man's poverty forbids prodigality, and yet all this elaborate and costly splendor is created for a few weeks' existence, then to dissolve into nothingness, leaving behind only a memory.

The world denies that this expenditure is wasteful. Beyond the summer treat for excursionists, the political statesman and the mercantile seer discern a new impulse to trade and commerce, and a permanent advance all along the line. Even the materialist knows the eternal value of ideas that may stir some creative brain to fresh activity and achievement, kindle into new flame the inventive or construction genius of some new Bacon or Newton, Franklin or Faraday, Arkwright or Edison. To add to civilization some new force or factor millions of golden treasure and months of herculean labor seem to men a paltry price; and, from a worldly point of view, it is so. What the last decade of years has brought to light, in the one realm of science, that is absolutely new, or relatively new in its application and adaptation to human wants, shows what the mind of man can do when quickened

into activity. Wise men urge national governments, at public expense, at least once in every decade, to provide a new exposition, looking for ample returns for all outlay in permanent progress and prosperity.

2. This exposition is a triumph of *earnest cooperation*, of thorough organization, system in perfection. The most intelligent, experienced, public-spirited men and women meet, and outline a scheme that is gradually wrought out into the most minute details. Then, from the genius that plans, it is but a step to the talent that executes — the selection of the best architects and builders, artists and workmen, the purchase of material, and the supervision of every department of the work.

HON. DAVID R. FRANCIS
President of the St. Louis Fair, who interviewed three Kings and a President within two weeks. He has been Mayor of St. Louis, Governor of Missouri, and Secretary of the Interior

The whole community is searched for the wisest and ablest citizens to give the dream visible shape, and who link wisdom and wealth, the seer and statesman with the merchant and manufacturer, for the success of the one scheme. Those who have had to do with previous expositions are asked to give the results of their experience and observation, one man being commissioned for a two years' tour of investigation of over twelve hundred industries.

Cooperation such as this is not secured without cultivating friendly relations; conciliation must first take the place of contention, and persuasive arguments of repellant antagonism; and so, not only various States of one nation, but even foreign peoples, so united in one enterprise that it was like a harmonious anthem or international oratorio. Hostile rivalries gave way to wholesome emulation. Every land contributed its best, lavishly giving for the general good its richest ideas as well as products, the result being a display not only of the actualities but the possibilities of a high civilization, charming the eye and enchanting the imagination. It is a unique sight—nations joining hands in a grand exhibit which might stir both brain and brawn to do their best, compelling men to realize what already is, and to catch a glimpse of what is to be and maybe, inspiring new invention and discovery, resolve and endeavor.

3. Another marked feature was *oblivion of the past*. Every such exhibit is a deliberate and laudable attempt to outdo all that went before. Spinoza counted as the fatal hindrance to progress self-com-

placency, and the laziness it begets. The world is never content with past successes; its goal of yesterday is its starting-point for to-morrow. The new must excel, if not eclipse, the old, and the year past is beginning to be thought of as comparatively a remote period. Colossal as was the Chicago Exposition, that at St. Louis covers twice as much space—a square mile—and, besides lagoons, a varied contour of hills instead of Chicago's monotonous flatness, and on this site sixteen hundred buildings, one covering sixteen and another twenty acres. In

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AN AZTEC FORGE IN MEXICAN COPPER-MINE EXHIBIT
This was in striking contrast to the modern mines shown in full operation

one structure the booths had, on the various aisles, a frontage of nine miles.

"Progress" was written large over the whole exhibit. Everywhere comparison even with that of eleven years before reminds one of Gladstone's sage remark, that in our century a decade of years eclipses, in invention and discovery, a cycle of the past. Humanity has put on the fabled "seven-league boots," and moves forward by great strides and leaps. A backward look to 1804 shows that almost all the master improvements of the ages in the secular sphere belong to the last century; but the pace of progress has been of late so much more rapid that days now count for years, and 1914 will leave 1904 hopelessly behind. Fifty thousand fertile brains are busy with the most improved instruments—telescopic, microscopic, spectroscopic, electric, telegraphic, chemical, exploring the unknown, and radium

hints how startling may be the possible revelations of the immediate future. One hundred and fifty thousand dollars were appropriated to encourage experiments in aerial navigation. Man's next triumph over the elements may be to sail in the air as now on the water.

The world promptly abandons what is old for what is obviously better. The tallow candle is forgotten in the oil lamp, the lamp in the gas-jet, and this again in the electric arc; the old stage-coach is displaced by the steam-car, and that in turn by the electric train; and gas engines and electric motors bid fair to banish even steam as a motive power. The old wooden plow gave way to the iron one, and the hand cradle to the horse and steam reaper; and now eight gang steam plows furrow forty acres a day, and the ground is fertilized, cultivated, sown, and harvested by machinery, new patents displacing the old so fast that some Western farmers feel it to be scarcely worth while to house their agricultural implements over winter because they will be out of date before they are worn out. The telegraph promises to transmit, mechanically, a thousand words a minute, and may largely displace the penny post by making instantaneous communication so cheap and easy that we may soon be sending fifty words for a dime, not only to Oregon and Alaska, but to India and China. The world impatiently dismisses as antiquated any device that does not best serve its ends. There is no veneration for mere age and custom, but the controlling question is, How can any desired work be best and quickest done? Utility rules the day, and this is counted not waste but wisdom. Time is short, and must be saved; toil is wearing, and must be spared. Progress is a giant that, armed with the iron flail of Talus, goes about demolishing whatever is found to be an inferior method of securing a given result.

Learning Through Eyegate

4. This exposition illustrates the *uses of the eye, the power of the spectacular*. Theories are reduced to practise and embodied in visible forms and object-lessons, for Eyegate, as well as Eargate, opens into Mansoul. The projectors of this exposition have learned that it is a great thing to make a fact visible and to utilize the power of *contrast;* and so Lincoln's log cabin, with his mother's spinning-wheel, and the old chimney, by whose log fire the boy read his "four books," is seen, side by side with the model dwelling with its superb furnishing and finishing, its electric light and heat and perfection of detail, and the pioneer locomotive is contrasted with the newest French model, warranted to surpass all others in speed; rudest ancient vehicles stand beside the automobile and electric trolley; and from the original villages of the rude Filipinos and Igorrotes one looks upon the finest models of city architecture, dress, and manners.

But the main use of the spectacular here is to *instruct and inform*

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A MORO HOUSE IN THE PHILIPPINE EXHIBIT

through the eye. What descriptive book would ever impress the reader as the observer is here impressed by the real coal-mine, 1,750 feet long, or the mining-gulch, with all its active operations, constructed at a cost of $60,000; or the model schools, with living teachers and classes, and the various manufactures, as of a shoe, from the rawhide to the finished foot-wear; the cooking-classes, with electric ranges; the rock drilling and blasting; the oldest smelting-furnaces side by side with the newest Denver smelting-works, and the modern forge, with its giant steam-hammer and busy workmen?

This is an exhibition of the *utility of science,* insuring exactness and accuracy, even in cutting and weighing a piece of cheese, detecting water in milk, disease germs in food and drink, and destroying what is hurtful to health. Charts show, at a glance, comparative intelligence and illiteracy, expenditures of all sorts, the proportion of

classic and scientific students, the location and capacity of schoolhouses in a State, the comparative size of different foreign countries as compared with the various states of the Union, the work of agricultural and mechanical colleges and experiment stations—for which latter exhibit alone the United States spent $100,000. A map with small red circles represents agricultural stations, and their distribution in North and South America and Europe; and, as South America shows but ten, while all Europe is starred with them, it is a wonder no more that the European harvests average twelvefold greater. The photograph and biograph put before the eye all the German universities, with their perfected medical apparatus, and show the model factories

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IGORROTES COMING FROM SCHOOL IN THE PHILIPPINE EXHIBIT

of Paterson and of Westinghouse, four hundred views making the observer a visitor, without interrupting a business where eleven thousand are employed. But the maximum of lessons taught through the eye is reached in the Belgian map, showing every schoolhouse in the kingdom, and the number of pupils in each pledged as life abstainers. Out of 103,830, 41,034 are on this list, and since this plan was set on foot a total of 88,976 have taken this pledge of warfare against strong drink.

Constant appeals are made to the eye, as in stalactic caves and turquoise-mines, oil-wells, with derrick in use, with the boring machinery forty times heavier than that first used, the process of preparing clay and making the finest pottery, etc. Wireless telegraphy exhibits its miracles, and wireless telephones challenge trial. Even the story of Creation is represented by an elaborate system and series of scenes and *tableaux vivants*, and there are illusions to illustrate

Shakespeare's saying, that "our eyes are made the fools of our other senses."

In a word, here, as never before, is a practical recognition of the vast power of the eye as a channel for impressions to reach the brain. The whole display is meant to dazzle yet not dim the vision. Those who have neither the time nor will to read technical books can not help seeing what science and inventive genius have discovered and devised. The exposition becomes a vast illuminated volume, unconsciously read by people of all tongues, without translation and at a glance. The capacity of man to take in visual impressions has never been measured or appreciated. But the eye, as the great educator of the race, is beginning to be used as never before. Moreover, the appeals to the eye are irresistible. every accessory of form and color being studiously arranged so that even a cursory glance arrests the visitor and he finds himself involuntarily stopping to observe and study closely.

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EDUCATED YISAYAN MAIDENS AT ST. LOUIS

These fifteen and sixteen year old girls from the Philippines talk excellent English after only four months study

5. Most of all, this exposition shows the *world's jealous care of itself.* Whatever man's wants or wishes, his craving must be met. No pains are spared to make it easier for the workman to do his work, the traveler speedily and luxuriously to journey, or the scientist and student successfully to pursue his investigations. "Rapidity" and "facility" are the goal of modern inventions. To lessen wear and tear, increase pleasure and profit, and set both brain and brawn free of fetters—this is a sufficient inspiration and incentive. Federal aid, granted by the United States alone to institutions of agriculture and mechanics, covers $16,000,000 in land, and as much more in money. Germany, in the one city of Berlin, builds two hundred and sixty model schoolhouses, stocks them with stuffed birds, vases, etc., that pupils may

sketch direct from the object, and provides model apparatus for lime-light lectures.

The world studies *comfort*, as in the model trolley-car with its crystal chamber for the motorman, its easy-chairs for the passenger, and its private *salon* for the élite, and, because safety is a condition of comfort, invention is taxed to secure immunity from accident. What new care also for human *health!* In nothing, perhaps, has advance been more rapid than in the discovery and destruction of disease germs, and we are only at the starting-point yet. The German section so magnifies hygiene that the special catalogue is one of 246 pages, and in this is laid down this fundamental law:

"THE MAINTENANCE OF THE HEALTH OF THE INDIVIDUAL IS THE CHIEF REQUIREMENT OF THE HEALTHY GROWTH OF THE STATE."

Thus the state, for the sake of self-preservation, seeks popular health, for the power of a nation to defend and advance itself hangs on the healthy growth of every citizen; and, therefore, Germany nurtures a sinewy and robust manhood and womanhood, and with great results. In 1902 there were in the whole empire but two hundred and twelve smallpox cases, while New York and St. Louis together had about four thousand in 1901; in that year Germany reports but one fatal case of typhoid to a million inhabitants—only one-sixteenth the fatality of a quarter century before! The fireless engine is devised for mines where dangerous gases hide, water is purified by automatic filters, and a thousand devices protect human health. Men are taught how to banish smut from wheat crops and malarial mosquitoes from their villas, to diminish risk of fire and flood, to detect adulteration in food, to prevent as well as cure disease. Worldly genius and talent combine to promote health and prolong life, and make what life we live more comfortable and enjoyable. The world may forget what is beyond the grave, but it is zealous enough for a smooth pathway from the cradle to the inevitable tomb.

6. This exposition was meant to show the *value of social enlightenment*, what education is doing for the race. Japan's great exhibit is startling: the hermit nation of 1854, fifty years later is in the front rank of world powers, civil and military. Whatever any nation learns it teaches. The world is coming to recognize that man forms a great family with family ties and interests, and the treasures of each are to enrich all the rest. What is created is to be distributed until the whole race is raised to a higher social and intellectual level.

There is a special pride in exhibiting what an enlightened age is doing for *womankind*. Her new status is displayed here on an unprecedented scale, her legal standing as a citizen, property holder, voter, participator in business and professional employments, her emancipation from menial drudgery. By the increase of household conve-

niences, mechanical contrivances for sweeping and dusting, heating and lighting and cooking, and even washing dishes, Invention is seen to triumph by releasing from the menial and mechanical, that there may be more leisure and liberty for the intellectual and artistic.

And education is provided in new and strange ways. The printing-press and postal system are subsidized for the conduct of over two hundred "correspondence schools," one of which registers twenty thousand students, with a staff of twenty teachers; and another, seven hundred thousand students, with three thousand two hundred instructors and employees. Courses of study number one hundred and fifty. In chemistry, for example, the studies cover five years, at a cost of but $90, with text-books at nominal cost and examination by post. In teaching foreign tongues even phonographs are used to insure accuracy in pronunciation and accent. All the discoveries and inventions of the age are thus yoked to the car of human progress.

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A GLIMPSE OF THE JAPANESE IMPERIAL GARDEN

This is a part of Japan's mammoth exhibit, which covers in all 148,361 square feet

Some Lessons of the Exposition

These are a few of the striking features of this the latest World's Fair, showing the indomitable spirit of enterprise which thus makes possible the most gigantic achievements. We have not stopped by the way to draw lessons and point a moral, partly because the intelligence of any reflective reader will have made it unnecessary. It is difficult to look at such an enterprise so carried into operation, and not feel how the best energies and endeavors of the Church of Christ are both outstripped and put to shame by the earnestness and absorption manifested where worldly ends are sought. But it can not be amiss to lay some stress upon a few of these features of this great exposition, as illustrating the duty and privilege of God's people in the department

of church life and work. By as much as Christian ends are superior, so should the means be wisely adapted to the goal in view.

For example, what could not be done for Christ and humanity in this higher sphere were there any such generous *outpour of money!* While this peaceful drama of the nations draws millions of visitors an awful tragedy is being enacted in the Far East, in which millions of dollars and thousands of lives are sacrificed every week for waging a conflict which, but for a selfish spirit of aggrandizement, never would have been. This war has already cost in blood and treasure more than all the missions of a century! And yet so reckless has been the outlay of both men and money that for the sake of what is called "patriotism" there is not even a halt in the terrible march to death. Yet, while the army of Christ is engaged in a peaceful campaign for the spiritual conquest of the world, not to destroy lives but to save them, not to wreck but to build up homes, not to win fading laurels but immortal crowns, our missionary boards are perpetually in debt, money comes slowly and in driblets, and there is at times talk of suspending mission work because, it is said, the mission field is a cemetery of workers. If, for the sake of material interests, men of the world can furnish $40,000,000 for a summer's exhibit, what ought not the Church of Christ to do in lavish giving to furnish a saving Gospel message to the desolate, degraded, depraved souls of a lost race?

Where is our *enterprise for God?*—our courage and constancy, our hopefulness and heroism? What hinders our thorough organization and cordial cooperation when we are joined not only in one political bond or racial relationship, but in the mystic Body of Christ? Where is the spirit of conciliation that makes much of great points of agreement and little of minor matters of difference, and where is the zeal for God's work that prompts every member to accept his full share of labor and sacrifice for the general good. Shall a selfish world outdo us in altruism, more ready to give its best for the common uplifting than disciples are to dispense the bread of life?

How slow we are to *forsake what is outgrown,* and sometimes even cramping and crippling, and take what is newer if it is better! How foolishly conservative the Church often is, holding fast a dead creed or dead forms, or dead works, instead of shewing a holy impatience with what has no longer life and power! We forget Cyprian's proverb, that custom is often only the old age of error. It has come to be too easily accepted that nothing that is new is true. Essential truth is eternal, but its expression and adaptation are ever changing. The work for God is one in all ages, but its methods and measures fit each new age only by new study of that age. We can not too soon leave behind us what is obviously no longer useful for the highest ends.

We have only begun to understand *the value of vision,* as well as hearing, in impressing spiritual facts and truths. Not until

of late has the Church really begun to use maps and charts and visible objects to advance the education of her members. What is a missionary meeting without a missionary map? Thank God for the Student Volunteers, with their charts of comparative evangelization, expenditure, and occupation, and especially for the Church Missionary Society, with its pioneer effort at missionary expositions where the facts of the mission fields are set forth before the eye, the customs and costumes, native huts and habits, and the improvements realized under Gospel teaching. There is room for a thousandfold increase in this direction. Every live church should have its complete series of maps and charts to make the facts and needs of the world field potent and impressive.

Surely man's spiritual *enlightenment* far outweighs all mere social and political improvement. If children are worth such effort to make them abstainers from drink, what of their salvation from impurity and impiety. Shall schoolmasters use more systematic endeavor to secure signatures to an abstinence pledge than parents and Sunday-school teachers and pastors to lead them to subscribe with their own hands to the Lord? If a child's nature is so impressible to the example and precept of temperance, may it not be molded into Christliness?

A Challenge to the Church

The exposition is a challenge to the Church to prepare her members for work, patiently and persistently using the press and the post to disseminate information, until disciples understand the facts of human need, the work that is doing, and the fruits of missionary toil. God has given invention and discovery to be subsidized and utilized. Back of human brains and hands is the universal Mind, and He who said "Go into all the world and preach the Gospel to every creature" has, in the devices of man's ingenuity, furnished new implements for His work and new weapons for His war. We need to read history rightly by seeing God in it all. He means that the world shall have the Gospel, and He is providing steam and the press and the post and the telegraph, and every other great engine of progress and bond of intercommunication, to speed the work and make it easier. These are all so many paths to the great goal, so many means to the grand end. Education and civilization are mighty forces for promoting intelligence and enlightenment. But the culture of the ages has supplied no new lever to uplift human souls to the level of salvation. The Gospel of Christ still remains the one and only hope of saving men from sin. Even the highest civilization, if it be Godless, only builds a Babylon doomed to destruction. God only can construct that New Jerusalem which is let down out of heaven, the true city of God.

CHRISTIAN WORK AT THE ST. LOUIS EXPOSITION

BY THE REV. CHARLES STELZLE, ST. LOUIS, MO.
Author of "The Working Man and Social Problems," etc.

It has been argued that a World's Fair season, with its attendant excitement, on account of a great host of visitors, is no time for the prosecution of an evangelistic campaign. One is reminded, however, that the greatest revival in the history of the Church was witnessed in Jerusalem, on the Day of Pentecost, when the city was crowded with the people of all nations. Ever since that memorable occasion good men have been praying for "Pentecostal" revivals of religion. Who will dare say that God may not again pour out His Spirit upon the nations as they come from all parts of the world to the greatest exposition since the world began? He is bold indeed who declares that God can not repeat what He has already done, under what in many ways were more unfavorable circumstances than those which prevail in St. Louis in this year of grace.

CHARLES STELZLE
General Secretary of the Presbyterian Evangelistic Committee of World's Fair Campaign, St. Louis

Some, at least, are awake to the possibilities along evangelistic lines which the Louisiana Purchase Exposition has brought to Christian workers, and they are laboring aggressively to meet the needs of the hour. There is no union movement in the city, altho a dozen or more evangelists are conducting "union" services. No doubt they are all doing good. Tent services are being held by independent organizations or by independent evangelists in different sections of the town, and many others are planning to come to the Fair as the way seems to open. Indeed, St. Louis is the Mecca not only of the foot-loose preacher of a Gospel that rings with genuineness, but it has become attractive to the teacher of every fad and fancy of which the human brain can conceive. At times it would seem a slander on mankind to hold it responsible for some of the vagaries which are heard on the streets or in the tents. But all this makes the Word of God, spoken in sincerity and in the power of the Spirit, stand out more clearly.

The nearest approach to a union movement in the city is the effort being put forth by the Presbyterian Ministers' Association, which is

composed of all branches of Presbyterians represented in St. Louis, cooperating with the Committee on Evangelistic Work of the Presbyterian General Assembly (North).

This work was inaugurated early in July, under the direction of the writer, who was appointed a special representative of the Evangelistic Committee for the World's Fair campaign. Gradually the work has grown, until there are now being held from eight to ten meetings every day, with an attendance of from three thousand to seven thousand daily. At least five hundred conversions per week are being reported. The meetings are held in tents in the east end of the city,

THE EVANGELISTIC TENT, "GLAD TIDINGS." ON A RAINY NIGHT

and in the west end, where working people live. Two Gospel wagons are being operated in the down-town districts, and shop meetings are held daily in the largest factories, at which there has sometimes been an attendance of nearly one thousand working people. Sunday meetings are held in the city jail. The manager of the Inside Inn, the largest hotel in the world, and within the Fair grounds, has invited the committee to hold meetings on the porch every Sunday afternoon, offering every facility that would help the services. The audiences are made up entirely of strangers in the city, and the attendance has never been less than one thousand. Meetings have also been held in the auditorium of the Christian Endeavor Hotel on Sunday afternoons. Music Hall, which is in the heart of the down-town hotel district, is being used on Sunday nights. It will seat three thousand persons, and at every meeting the hall has been filled. Meanwhile every Presbyterian Church in the city is open, and the pastors and the people are pushing

an aggressive campaign in their own neighborhoods. This is true of practically every other church in the city, even tho no outside evangelistic work may be attempted. Among those who have assisted in the work thus far are the Rev. J. Wilbur Chapman, D.D.; Rev. L. W. Munhall, D.D.; Rev. Henry Montgomery, D.D., of Belfast, Ireland; Rev. Charles H. Tyndall, Ph.D.; Rev. William A. Sunday, Rev. George B. Stewart, D.D.; Rev. Teunis Hamlin, D.D.; Rev. W. H. Hubbard, D.D.; Rev. David E. Jenkins, D.D.; Rev. Joseph Odell, of Birmingham, England; Charles N. Hunt, Rev. D. S. Toy, and Chester Birch. Among the singing evangelists were: Prof. D. B. Towner, Charles M. Alexander, Prof. W. S. Weeden, George A. Fisher, L. W. Brown, Frank Dickson, and S. D. Goodale. Beginning about the first of October, Dr. Chapman will come to the city to hold noonday meetings in a downtown theater, the night meetings to be held in the Washington and Compton Avenues Church.

SAM HAN
Christian Chinese missionary working at the St. Louis Exposition

In addition to the work being done among English-speaking people, the Presbyterian Evangelistic Committee is carrying on a work for the foreigners. The Rev. Shosaku Baba, of Osaka, Japan, conducted services for the Japanese, and for work among the Chinese the committee has secured the services of Mr. Sam Han, recently of New Orleans. Mr. Han is a graduate of the Chinese mission school of Rev. Huie Kin, in New York. Later he studied in Pennington, N. J., the Dwight School in New York, and the University of Michigan, where he studied medicine. Mr. Han spends much of his time among his countrymen in the city and at the World's Fair grounds, visiting the sick in the hospitals, carrying to them Christian literature, and assisting them as he has opportunity. Once a week the wagon is used for an open-air meeting in Chinatown, where the Gospel is listened to attentively by crowds of Chinamen. Assisting in this work is the Rev. E. W. Thwing, Superintendent of the Chinese Mission in the Hawaiian Islands. Directly in charge of the work among the Chinese is the band of workers from the Washington and Compton Avenues Presbyterian Church, of which the Rev. Harris H. Gregg is pastor. For some years work among the Chinese has been conducted in this church, but

seeing the opportunity for doing evangelistic work among the Chinese visiting the city during the World's Fair season, arrangements were made to have the Rev. Huie Kin come to St. Louis for a short season. During his stay the Chinese laundries and stores of the city and at the World's Fair were thoroughly canvassed, and on the evening of May 29th a Chinese missionary rally was held. Such a gathering of native Christian workers and representative business men of China who actively participated in this meeting had probably never been held in this country. A Christian Endeavor Society was formed by many of those present, which now holds weekly meetings in the home of Dr. Mary H. McLean, a Christian physician of prominence in this city. The members of this society are principally exhibitors at the World's Fair. The Young Men's Christian Union, which is composed of Chinese Christians in the city, meets every Sunday afternoon in the Washington and Compton Avenues Presbyterian Church, where Chinese visitors are invited. A simple meal prepared by themselves is served between six and seven o'clock. From eight to nine o'clock the regular meeting of the Union is held.

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PRINCE PU LUN
Royal Chinese Commissioner to the Exposition

Every Sunday morning services are held in the Chinese, the Japanese, the Indian, and the Filipino villages. A Sunday-school is also conducted in the Chinese village by one of the workers. A large number of testaments have been distributed among the Chinese who speak the Cantonese dialect.

Recently Dr. McLean invited to her home the one hundred Filipino students who have been selected to come to this country to study

our methods, and then to return to their own country to put into practise the best things here learned. Dr. Gregg addressed the young men, speaking to them about a well-rounded manhood, after which they were entertained and instructed by about forty Christian workers.

Literature printed in many languages is being distributed. Besides the thousands of ordinary English tracts, the committee is sending out, through the Rev. A. B. De Roos, of Central America (a most remarkable worker), Bibles, Testaments, and Tracts to the Spanish-speaking people, the French, the Italians, and the Germans. Mr. De Roos speaks six languages. He gives his entire time to personal work on the Fair Grounds and to the holding of Spanish meetings on Sunday mornings within the grounds. It will be of interest to note that Mr. De Roos was converted at one of Mr. Moody's meetings in Chicago while the Fair was in progress.

Reference has already been made to the work of Dr. Mary H. McLean in connection with the Presbyterian Evangelistic Committee. In addition to the work being done for the Chinese and others, Dr. McLean has been operating a Gospel wagon at her own expense. Her special interest, however, during the World's Fair season has been in the girls and young women coming into the city as strangers—often unsophisticated country girls, who fall an easy prey to designing men who plot their ruin. Connected with the Union Committee of Christian women, which has this work in charge, there have been two trained women working in Union Station for fourteen months, seeking to help such girls. Just before the Fair opened the committee opened Emmaus House for women, furnishing comfortable room and board at reasonable rates to women who needed such a home. The home can accommodate thirty, and,

A. B. DE ROOS AND FILIPINO SOLDIERS

Mr. De Roos is a Central American missionary now working among the Spanish-speaking people at the Exposition

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SOME ESKIMOS FROM ALASKA AT ST. LOUIS

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SIOUX CHIEFS AND PUEBLO INDIANS AT THE EXPOSITION

as the stay of each girl is comparatively short, the committee has taken care of a large number of girls from all over the world.

The Friends of Israel Union Mission is pushing with vigor its work not only among the fifty thousand Jews who are permanent residents of the city, but it is seeking to touch the thousands of visiting Jews who are coming to the Fair from all parts of the world. The work is in charge of Mr. Mark Lev, who is being assisted by workers of experience from many cities in this and other countries. Meetings are held regularly in the halls on Wash Street and on Franklin Avenue, in the Ghetto, but open-air meetings are held every night, and sometimes the workers in the mission speak from the Gospel wagon owned by the Presbyterian committee. Among those who conducted services for the Jews were Dr. Benediet Ben-Zion, for forty years missionary of the British Society in Odessa, Russia, and in Constantinople, Turkey, and Philip Sidersky, editor of *The Voice of Israel and Signs of the Times.*

There are perhaps four hundred Japanese in the city. Among other agencies at work among them is the effort of Mr. and Mrs. A. J. Barnes. A few months ago a teacher from Japan, who had never been brought under missionary influences, came to their home to read the Bible. In two weeks he was converted. He brought others to the home of his friends, until as many as ten came every evening except Sundays. Regular classes are now taught every Monday and Friday night, and a Bible school is conducted on Sunday afternoons in the Immanuel Baptist Church. Dr. Bennett, of Japan, and Mr. Takabashi, of the Louisville Theological Seminary, have been assisting in

the work. Dr. Bennett recently sent to New York for all the New Testaments and portions of the Gospel printed in Japanese that could be found in this country. These are being sold or given away. An effort is being made to systematically reach every Japanese in the city with helpful leaflets or by other means.

Erected and maintained jointly by the international, State, and local committees of the Young Men's Christian Association, a large, well-equipped tent is doing a splendid and much-needed service for the military and semi-military organizations which are coming to the Fair. The tent is pitched on the edge of a city of tents which is occupied by the militia of the various states and the visiting regulars. Of these there are always between two and three thousand living in the tents. The work is intended also for the Jefferson Guards (of whom there are about eight hundred), the United States Marines, the Filipinos, and the civilized Indians on the grounds. Later quite a number of semi-military organizations will occupy the tents, and there is no doubt that many of these will be benefited.

Religious services are conducted every Sunday at 4 and 7.30 P.M. The tent is usually crowded at these meetings. For the social life of the men the managers make ample provision. Good reading-matter, writing facilities, games, ice-water, and whatever may be done to minister to the needs of men is to be had. The work is in charge of Mr. W. A. Reid, who is a pioneer in Y. M. C. A. work in Alaska among

THE YOUNG MEN'S CHRISTIAN ASSOCIATION TENT AT ST. LOUIS
This is especially fitted up for soldiers attending the Exposition

the gold-seekers. Mr. De Roos conducts a Spanish service in the tent every Sunday morning.

When a colporteur for the American Tract Society receives an invitation to attend a dinner given by the Bohemians, whose interests are in matters literary and scientific, it indicates that the man has made something of an impression. This recently happened in St. Louis, when Mr. Frank K. Ringsmuth was asked to attend a reception in St. Louis given to the President of Prague University by the leading Bohemians of the city. On this occasion Mr. Ringsmuth made clear his mission to St. Louis, and he was heartily received by the guests. There are about twenty thousand Bohemians in the city, ten thousand

GIANT PATAGONIANS FROM SOUTH AMERICA AND THEIR SKIN TENT AT ST. LOUIS

of whom are Catholics. The other half are mainly infidels. To this number should be added the great company who come as visitors, either as individuals or in connection with one of the fraternal or benevolent societies. Recently such an organization, with representatives numbering over one thousand, met in this city. Mr. Ringsmuth had the privilege of addressing many of these delegates in a church situated one block from the hall in which the society met. He discussed, mainly, the questions relating to socialism as they are viewed from a Christian standpoint. Besides preaching in a church every Sunday and teaching the people the Word of God, Mr. Ringsmuth spends most of his time as a colporteur, distributing large quantities of leaflets and portions of Scripture. As opportunity presents itself he speaks in the open air, and for a time one of the tents of the Presbyterian committee in the Bohemian district was turned over to him for one night a week.

One of the first evangelists on the field was Mr. Charles M. Crittenden, who came to St. Louis in his car "Good News" with eight of his workers. Evangelistic services were begun in Centenary Methodist Church, continuing each night for two weeks. A second series of meetings were held in Pilgrim Congregational Church. At the close of the Pilgrim Church meeting, nightly services were begun in the Christian Endeavor Auditorium, with two services on Sunday. Mr. Crittenden also conducted meetings for business men and others at the noon hour for two months in the hall of the St. Louis City Mission. Street meetings and meetings in bar-rooms and other resorts

A GROUP OF AINU FROM JAPAN AT THE EXPOSITION

were also held, besides services in public institutions. At present, while Mr. Crittenden is absent from the city, the Sunday meetings are being conducted in the Christian Endeavor Auditorium, and on three nights each week speakers address those who gather. The street meetings are continued, four missionaries are at work, two on the Fair Grounds and two in the city proper, and a trained nurse is employed. Headquarters are maintained in the Fair Grounds at the Woman's Anchorage. A large amount of literature has also been distributed by Mr. Crittenden and his workers.

It is impossible to tabulate the results of the work as it is being done by the individuals and the organizations engaged in the World's Fair campaign. Strong witness is being borne to the thousands of strangers who are thronging the city of the power of the Gospel of Jesus Christ, and many who came simply to see the wonders of man's creation are going away with the power of a new life in Christ.

THE CHURCH AND THE MORMONS

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK
Secretary of the Bureau of Missions

Mormons and Mohammedans are at one in claiming that conversion of their members to any other faith is impossible. "Once a Mormon, always a Mormon," and "Once a Mohammedan, always a Mohammedan," are phrases that have the force of maxims. It is said of Brigham Young that when an eminent Presbyterian minister asked him, in 1864, whether there would be any objection to the establishment of a Presbyterian mission in Salt Lake City, he astounded the questioner by answering: "Not at all; I should like my young people to know what the other denominations believe." This frank confidence in the impregnable position of Mormonism may have been partly assumed. The bearing of the wily president of the Utah religious organization toward the Presbyterian missionaries, when in due time they entered that sacred territory, suggested anxiety, to say the least. Nevertheless, one still sees a sturdy confidence among the Mormon leaders which implies that they dread neither the message nor the endurance and ability of the Christian missionary.

Little more than forty years ago railroads opened Utah for Gentile settlement. Then Methodists, Episcopalians, and Presbyterians were quickly summoned to relieve these settlers from a dilemma. People settling in Utah had to choose between attending the Mormon tabernacle or going altogether without religious services on Sunday. The work of the Christian denominations in Utah was thus based upon the settlements of Gentiles. It soon looked to influencing and converting Mormons also. At the beginning of 1904 there were fifty-two Presbyterian churches in Utah, with thirty-one schools maintained by the Presbyterian Woman's Home Missionary Board and 1,679 scholars attending these schools. There were also twenty-six Sunday-schools with 1,300 scholars. There were twenty-seven Methodist Churches, forty-two Sunday-schools, and 2,534 scholars. There were twelve Protestant Episcopal congregations, with twenty-one Sunday-schools and 1,457 scholars, besides a fine boarding-school and a well-appointed hospital at Salt Lake City. There were twelve Congregationalist stations with about 800 Sunday-school scholars in twelve Sunday-schools. There were sixteen Baptist stations and outstations, with thirteen Sunday-schools and 1,012 Sunday-school scholars. In all of these Christian churches together there seem to be not far from 5,000 church-members. Besides these settled and permanent agencies for evangelizing Utah, there are also a number of less well-known missions, prominent among which is the Utah Gospel Mission, with headquarters at Cleveland, Ohio. This is undenomi-

By courtesy of *The Assembly Herald*

GOSPEL WAGONS USED BY MISIONARIES IN UTAH

Much of the initial missionary work must be done with the gospel wagon and the gospel tent

national, and its agency is the Gospel wagon as a means of colportage and evangelistic appeal to the people.

A type of the adventurous life of the missionary to the Mormons, even so lately as twenty-five or thirty years ago, may be found in that of Dr. D. J. McMillan. He was a Presbyterian minister stranded in Utah, seemingly by accident, in 1875. The Mormons looked at him with amusement, much as the Athenians looked at Paul, or much as a big New York church might look at a Mohammedan who opened a preaching-stand on the other side of the street. Then men felt his strange power, and thought to make an end of his preaching without stickling at the means. A brave challenge calls a halt to outlawry. This preacher's revolver played this part, and more than once weighed as an argument in favor of his rights. Perhaps the man would not have used it; he did not, however, leave it under lock and key, lest he should be provoked to use it. One night a man, revolver in hand, climbed to the preacher's window, expecting to shoot him sleeping. Just as he was straining to rise the last six inches that would let him bring his weapon into play, he met the cold muzzle of a revolver thrust in his face by his intended victim, and climbed down again with speed. At another time a crowd of angry Mormons filled the hall where the preacher was to hold service. Some among them were bound with an oath to shoot him as he stood before them. They watched him come in and take his place at the table which served for a pulpit; they glared at him as he opened the Bible and quietly selected the chapter which he would read; but they were thunderstruck when he coolly took out his revolver and laid it on the open Bible, showing that he knew the purport of the armed crowd in that hall. The hesitation of the first surprise confused the Mormons and showed them their need of a leader. The Gentile preacher made himself their leader, poured out his soul in prayer while they doubted what to do, and then gave them so tender a sermon on the life ruled by love that when he had done speaking they went out, one by one, leaving him unharmed. His coolness at another time in proclaiming the doctrine that the American flag carries with it liberty from arbitrary compulsion, and even liberty to preach, was a challenge that no Mormon dared to take up. This was in 1875. It showed that in last resort the power of the government was still supreme, even in Utah. The missionary was under no compulsion to stay in that hostile territory. But he stayed for the sake of Jesus Christ; he stayed until the great Mormon president in person ordered the people to keep away from him; he stayed until he found himself libelled, charged by the leaders of society with hideous crime, and he stayed until the great fact of his pure, godly life outweighed and overcame Brigham Young's foul slanders.

This missionary was friendless, weak, and without money, surrounded by fanatics strong in their wealth, their religion, and their

By courtesy of *The Assembly Herald*

MORMON PUBLIC SCHOOL CHILDREN IN UTAH

Shall these be Mormons or Christians? What an opportunity for the missionary!

invincible organization. But he soon laid his finger on the weak spot in the defenses of Mormonism. It was the craving of the people for education. Their masters of the Endowment House could not afford to let the people have this. Their policy made empty the souls of the hungry, and caused the drink of the thirsty to fail. The Christian school, therefore, is the instrument of attack on the Mormon stronghold that can not be turned aside from its purpose, and is now the center of every successful mission in Mormon territory.

This one case is referred to because it is typical of the passionate opposition encountered by the one hundred and twenty-six missionaries laboring in Utah to this day. In 1857 the population of Utah was entirely Mormon, and Gentiles confident of their right as American citizens to enter Utah were killed in cold blood. In 1875 Gentiles had entered by the thousand; open massacre of those who seemed to threaten Mormonism was no longer possible, but social ostracism, intimidation, and personal assault were recognized means of defending the Mormon people against Christianity. In 1904, of the two hundred and eighty thousand people in Utah perhaps ten thousand are Gentiles. But opposition to the free proclamation of the Gospel is as determined as ever, altho the forms which it can take are restricted to the boycott and the bishop's ban. The missionary in a Mormon community is looked upon, and sometimes treated, as a strike-breaker is treated by members of a trade-union that is playing dog in the manger.

This is not the place to discuss the religious belief of the Mormons. So far as the common people are concerned, they are sincere believers, industrious, thrifty, and faithful to the instructions given by their astute leaders. Three characteristic qualities of the Mormons must, however, be borne in mind, for on these qualities depends the attainment of the aim that makes Mormonism a danger to our country and our liberities. The Smoot investigation has brought to light many illustrations of the deep-seated purpose among Mormon leaders which would deny to those who are not Mormons the liberty of opinion that our Constitution promises every man whose lot is cast in our land. One characteristic of the Mormons is the isolation of *exclusiveness*. There can be no admission of Christians to religious equality, because the man who is not a Mormon is a "Gentile" of the outside herd, doomed to perdition. There can be no social equality between Christians and Mormons, because the "Gentile" stigma extends in the teachings of the hierarchy to Mormons who intimately associate with disbelievers. There can be no political equality, because Mormon politics call for subservience to one will. Christians must be treated as opponents, unless they can be used by the Mormon body politic for its ends. All interests of Mormons are, and must be, separate, and, perhaps, antagonistic to the interests of "Gentiles."

By courtesy of *The Spirit of Missions*

ST. MARGARET'S SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN BOISÉ, IDAHO

One of the schools helping to solve the Mormon Problem

Another quality of the Mormon masses is unspeakable *ignorance.* Gathered from all nations, because of stolid working ability, the exclusiveness of the system carefully shields the Mormon masses from knowledge that would unsettle their faith or make them restive under control. None of the common people know anything, for instance, of the history of the Mormon sacred books, of the Biblical origin of hundreds of passages in the Book of Mormon, of the thousands of changes that have been introduced into their sacred writings in order to remove evidence of ignorance or short-sightedness in the original writer. None of the Mormon common people know that their prophet, Joseph Smith, died dishonored—lynched for licentiousness on denunciation by his own people.* This ignorance is the toy of those to whom they look for instruction. Great numbers of the Mormon common people firmly believe, for instance, that the Mount Nebo in central Utah is the veritable mountain where Moses stood to view the promised land, and which contains his grave, known to angels only. Numbers of the European recruits of Mormondom suppose that Utah is that wonderful United States of America of which they have heard from childhood; that the Mormon doctrine is "the religion of the United States," and the Mormon chief magnate is also President of the United States. In outlying districts people have been as carefully guarded from seeing the American flag as if it alone were able to pass over to them the contagion of a love for liberty. It is this ignorance and its profitableness to whomsoever would rule the people that led Brigham Young to utter his famous warning to the dignitaries of the Mormon body, that unless they found speedily some way to counteract the schools of the missionaries, Mormonism would be blown to atoms.

Any effective training or stimulus of the mental powers is a danger to a system that profits by the ignorance of the masses. The bearings of this fact of Mormonism may be elucidated by a single anecdote. In 1902 Dr. D. J. McMillan (see *Assembly Herald*, October, 1902, p. 401) met a Mormon priest in New York, who believed Joseph Smith's later declarations as to the origin of the "Book of Mormon." Its translation was made by Divine interposition through the instrumentality of a pair of miraculous spectacles, which showed the English meaning of the unknown characters of the "golden" tablets. There could be no question, therefore, of the perfect and authoratative quality of the translation. Dr. McMillan showed the priest a copy of the first edition of the "Book of Mormon," and pointed out in a late edition two thousand alterations of the original text. The priest found himself confronted by this dilemma: Either the original version was a fraud and Joseph Smith a liar in his statement as to its

* See Gunnison (Lt. J, W.) "*The Mormons*," pp. 122, 123, and Tucker (Pomeroy) "*Origin, Rise, and Progress of Mormonism*," pp 188, 189, 195.

origin, or the later version is a fraud because it departs from that which was Divinely given.

The astonished priest consulted his superiors, who advised him to have nothing to do with Dr. McMillan; he was unworthy of trust, having circulated a false statement that Brigham Young taught that Adam is our God and Father, and the only God with whom men have to do. The priest was convinced, and called upon Dr. McMillan publicly to retract that statement as a preliminary condition of further discussion. Dr. McMillan, however, opened the first volume of the "Journals of Discourses" of the Mormon prophet and apostles, revised and authorized by them, and on page 50 of this official record he showed the priest that very statement as to Adam. The priest had been grossly deceived by his superiors. They, on the other hand, had relied too far on the poor man's ignorance. Instruction so elementary as that given by the Christian minister on two points in the Mormon sacred books broke the man's fetters. Sadly and tearfully he said, "You have opened my eyes; I have done with Mormonism forever," and he has been since that day a faithful Christian worker among the Mormon perverts.

This case is typical. Adult Mormons in some numbers have been led to renounce their delusion by the awakening of their mental powers, either by such controversial (and therefore uncertain) instruction, or, through spontaneous revolt against the tyrannies of the hierarchy. The power of the mission school lies in its tendency to form in the young permanent habits of thought and inquiry.

Besides the school the contagious influence of pure Christian life is almost the only means, so far, effective in penetrating the shell of Mormon ignorance. From the point of view of this latter fact every measure that fosters the Christian culture of Gentiles living among Mormons is a step toward the redemption of these fair lands.

Another characteristic of the Mormons is their *obedience to the hierarchy*. The principle inculcated upon all is "Whosoever obeyeth the Elders shall be saved, and whosoever obeyeth not shall be condemned forever." Religion is the affair of a hierarchy, whose guide is a continuous Divine revelation. The masses have but one religious duty—submissive acceptance of the word of the man next above in rank. This obedience is enforced by some sixty thousand men of different ecclesiastical ranks set over the people. Every family is thus closely watched and admonished, and the condition of the whole organization is under constant surveillance of its highest officials. Exclusiveness, ignorance, and obedience play into each other's hands. They form a vicious circle, binding like a steel band a compact mass marvelous in efficiency for attaining whatever aim the men at the tiller have in view.

The aim of the Mormon leaders, set forth by Orson Hyde in 1838,

was the modest one of taking possession of the United States, and ultimately of the world. The Mormon body then consisted of one thousand or so of men and women. Now that it numbers more than three hundred thousand souls, there is no evidence that this aim has been abandoned, altho there is reason for its more serious study by those who would deal with the Mormon problem. As to the methods used to foster the aim, besides the exclusiveness already suggested there is a most complete system of missions, an admirable system of colonization, which fills with Mormons any territory that demands prompt occupation, and an elaborate system of tithing, which puts into the hands of the hierarchy sums so enormous that millions of dollars have been expended on the Mormon temples, while the general property of the organization available for any secret purpose represents a value so vast that in any European country the central government would insist on controlling its use.

A single illustration of the action of Mormon missions will suggest their effectiveness among ignorant or ill-balanced souls. Mormonism always uses Christian forms of expression when trying to seduce Christians. It professes to have a passion of good-will to the oppressed, and to live a life of faith, hope, and charity. The ignorant all over the world can be drawn to listen to such appeal. If it chance that they are so submerged that such kindly words reach them first from Mormon lips, they attribute to Mormonism the introduction of brotherly love into the world. Little by little the inquirer is taught that the temple has been reestablished in the promised land, that Jesus Christ will appear there when He returns to earth, and that believers must be in that land to receive Him. Then a systematic policy of denial, if need be, as to polygamy, and of slander as to Christianity is resorted to by teachers and preachers. Great care is taken never to let the common people hear commendation of anything outside of Mormondom. It is constantly declared in discourse, and in the church papers and other literature, that Christians have no Bible, no church, no faith, no clergy, and that Christian ministers preach merely because there is money in it. So the Mormon body is built up, is fortified against outside influences until it has become, as Dr. J. D. Kingsbury says, "a compact, rich, powerful, socialistic body. It receives the tenth of every man's income, and the aggregate is immense. It controls the produce of the intermountain realm. It has churches and halls and endowment house and tabernacle and temples. It cares for the bodies while it rules the souls of men. It preaches on Sunday in advocacy of sugar mills, woolen factories, or other schemes that make for opportunity, for wealth, and for thrift." It also provides evening amusements for the people, that they may not wander far afield. It makes no demand for moral conduct, and condemns nothing that men do, provided they obey orders implicitly. By such means Mormonism has become tre-

mendous in its power of resistance or of aggression, and awful in its menace of everything that makes for liberty and purity and spiritual development.

The present evangelistic agencies that would cope with this great fungus growth are entirely inadequate. True, many thousands have turned from Mormonism and have become as other men are; "thousands of them," says Dr. McMillan, "have turned to the Savior, and become devout and consistent Christians." But with a system of immigration that is checked by neither contract-labor law nor Chinese exclusion act, the Mormon hierarchy are able to smile at minute defections. The Mormon population of the United States has doubled in a little more than ten years. In St. George, a Mormon centre near the Arizona and Nevada boundary, and sixty-five miles from any railway, a single Presbyterian missionary is the only man to preach Jesus Christ in a district of two hundred and thirty square miles. In the Vernal region, in the northeast of Utah, there are eight thousand people, with no church to attend but the Mormon. In Utah and the south of Idaho together there are one hundred and forty-five thousand people, mostly Mormons, who have no Christian preaching where they live. There is not even proper provision for the spiritual needs of the "Gentile" settlers. In several districts in Utah non-Mormon settlers attend the Mormon services because no one can supply them with Christian preachers. "Over thirty towns in Utah," says one missionary report, "are never reached by evangelists." Milford and Frisco, in Utah, have occasional preaching. But no one has been able to find money for a church in either place, and it seems like a satire on our Christianity that tho money for churches can not be found, a concentrating mill costing $1,000,000 is now being built there. The very essence of success in permanently attracting the Mormon masses consists in cultivating strong vital Christianity among the non-Mormon population, that before the eyes of the people there may be object-lessons in pure, noble manliness. Without this supporting community, missionaries among the Mormons are sappers and miners, as Dr. Wishard says, but "they are doing their work in the murky atmosphere of the most dense superstition and in the face of a fierce and reckless fanaticism."

Such a situation calls for the suspension of denominational rivalries. The battle-field in the presence of a common enemy is not the place to gratify purely personal ambitions. Yet in glancing through different home missionary reports one comes across this sentence (omitting the names): "At —— (in Utah) the —— denomination have a fine school and a strong body of workers, but our Missionary, Brother X, has done very well." That "but" is a terrible revelation. Jesus Christ can not win control of this hostile land if His different bands are to throw such "buts" in each other's way.

Bishop Funsten, of Idaho, asks: "What are we here for? Is it

simply a romantic adventure to try to establish the Church in the newer parts of our great country?" He reminds us that our object is to lay in Christianity the foundations of greatness in these newly settled regions. This purpose is antagonized and can be defeated by this subtle and crafty combination called Mormonism, whose chance of continued existence requires it to lay blasting charges of corruption under everything that the Church and the nation undertake. The Christian forces now employed are utterly inadequate both as to men and means to cope with Mormon methods. We have dallied with the question of reaching the ignorant mass of Mormons for thirty years, and in the last ten of the thirty, we repeat, the Mormon population of the United States has doubled.

Unless the Christians of America wake up and take seriously in hand the question of evangelizing and instructing the Mormon masses, the wild dream of the Mormon bosses will come true. One of these has said, with the frankness of presumption: "We are building up a political power which in time will command the homage of the demagogues of the country. Our vote is solid, and will always remain so. We possess the ability to turn the political scale in any particular community we desire. To-day we hold the balance of power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. You can imagine the results which wisdom may bring about with the assistance of a church organization such as ours. It is the completest the world has ever seen" (Bishop Henry Lunt, of Cedar City, in 1879).

There is no occasion to take an alarmist tone, for ignorance can not always continue to bind a people. But there is occasion to find adequate measures to enlighten quickly these ignorant masses of Mormonism. If there be one spot in the whole world in which considerations of self-interest, of love to country, of love to mankind, and of love to Jesus Christ join in summoning the churches of America to unite missionary forces for combined effort, it is the domain of Mormonism. Utah, with its dependent colonies in Idaho, Wyoming, Colorado, Nevada, Arizona, and New Mexico, is nursing forces for an assault on Christianity and on the republic, which few appreciate but which none can afford to ignore. Whatever our denominations do elsewhere, in the Mormon domains they ought to work in consultation, if not as a single body. The seriousness of the task demands a pooling, not of resources, but of wisdom and of experience. There should be an annual conference of the home missionary secretaries who have to deal with Mormon territory, just as there was a conference, in special emergency, of all foreign mission secretaries having dealings with China. There should be an end of the scandal of neglecting great districts where the Mormon church and dance-hall is the only place of worship that the people know. There should be concerted action to educate the moneyed men of all denominations in the tremendous importance of equipping schools, so that they shall not have to be suspended every two or three years for lack of a few pitiful hundreds to pay the teachers' board. All who love the Lord Jesus Christ, in short, have at this time a direct and penetrating call to vindicate the honor of His name by union in effort and in prayer such as He will not fail to bless.

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BRIGHAM YOUNG AND SOME OF HIS WIVES

NEGRO STUDENTS MAKING BRICK AT TUSKEGEE INSTITUTE, ALABAMA

WHAT THE NEGRO IS DOING FOR THE NEGRO IN AMERICA

BY BOOKER T. WASHINGTON
Principal of Tuskegee Institute, Alabama

The negro has had much done for him by the white people of the North and the white people of the South, and in these days of reckoning we hear more and more the insistent question: "What is the negro doing for himself?"

Civilization is not gained by bequest, it is gained by conquest; not by absorption, but by work. Hence, the degree to which the negro has assimilated the civilization of America may best be discovered not by the number and enrolment of the schools and colleges given him (in requital for two hundred and fifty years of unpaid labor) by the white people, but by the accumulating results of his own efforts.

However, it must not be forgotten that the public-school system of the Southern States, so often ascribed exclusively to the philanthropy and forethought of the white people, was in point of fact first projected upon the statute-books of the South by the wickedly manipulated negro reconstructionists. The fact that those men, in their ignorance and inexperience, were the instruments of many grievous errors and, if you will, crimes, does not justify us in forgetting or denying that, as a matter of history, they did provide on the statute-books for the common schools which have done so much to introduce the negro people into civilization. Moreover, it is incontestable that the support of these common schools is in very large part due to the taxes of negroes; the laborer feels the incidence of more taxes than he directly pays. Indeed, it is more than probable that in very many even predominantly black counties in the South the negro schools do not cost the white people one cent. The black counties that are known as Middle Florida have meager school facilities for whites and blacks, but the State Superintendent of Florida—a just and clear-headed man—says frankly in his official report that the taxes of negroes in that group of counties not only pay the bills of the negro schools, but pay in addition some of the bills of the white schools! How many other cases like this exist I have no means of knowing, but I am certain that if the analysis that Superintendent Sheats gave to the financial statistics of the common schools in Middle Florida were extended to other counties in other states of the South, the results would be surprising and highly instructive. So the negro has rendered two distinct services to his race and to American civilization: he projected the system of common schools, and by his taxes he has very largely supported that system, and more and more is doing so to-day.

Two other important services the negro has rendered and is rendering his people through these schools. He has lengthened the school

terms and improved the schoolhouses, and got better teachers through voluntary local taxation. For example, it was found at the Tenth Annual Tuskegee Conference that in the case of over 25 per cent. of the schools the patrons voluntarily contributed moneys which lengthened the school term from one to two months each year; and a careful study of the twelfth and thirteenth conferences shows that the support of the negro rural schools through such taxation has become increasingly popular and effective. To be sure, the conference group is distinctly exceptional, reflecting the powerful influence for social uplift of Tuskegee Institute; but that negroes all over the South are increasing the efficiency of their schools through voluntary local taxation is indubitable. Another service the negro is rendering his race and our civilization through the schools: he is supplying the teachers in nearly all the common schools for negroes in the Southern States. The negro teachers receive less pay for the same grade of work than do the white teachers, their apparatus for teaching and the total environment of their schools are incalculably less good; and yet, responsive to a noble passion for social service, many of these teachers labor without one word of complaint, earnestly, and efficiently.

I have said that negro schools in very many cases cost the white people not one cent; this not only means that the inarticulate black masses feel the incidence of much taxation—it means that there is a large and growing class of thrifty and advancing negro property owners. In illustration of the latter fact, I would cite the following statistics of the number of negro owners of farms in various states in 1900:

Georgia	11,375	South Carolina	18,970
Arkansas	11,941	Texas	20,139
Alabama	14,110	Mississippi	21,973
North Carolina	17,520	Virginia	26,566

"Of the 746,715 farms operated by negroes . . . in 1900," says the Census report, "21 per cent. were owned entirely, and an additional 4.2 per cent. owned in part, by the farmers operating them; in other words, forty years after emancipation, 25.2 per cent., or about one-fourth, of all negro farmers had become landholders." The Census report then goes on to show that the value of property owned by negro farmers was probably $230,000,000. The negro is greatly serving the negroes of this and subsequent generations by the rapid acquisition of landed property. I have long been convinced that no surer pledge of good citizenship can any group of people give America than the increasing ownership of landed property.

To cite only one more illustration of my theme, I would mention the development of the negro Church. There is no element in the American population in whose life the Church plays a greater or more

significant part. The amounts of money spent by my people in the erection and equipment of their churches is beyond doubt greater in proportion to their income and accumulated wealth than the amounts spent by any other section of our population. Admittedly, the negro Church is not all that it should be, but its quality and efficiency, and the breadth of its usefulness, have in the last ten years notably increased. There is ground for the criticism that my people spend a larger proportion of their income for church building and build more churches than are reasonable, but it must be remembered that the Church is among us not only a religious institution; it is the core, the heart, the center of organization in our social affairs. And under the wing of the Church social life is apt to be more refined and wholesome than under any other auspices. I am safe in saying that the magnificent accumulations of church property—and they are truly magnificent—are the material expression of the most characteristic yearning of the negro people, and that through the Church the negro is doing incalculable good for his people and for American civilization.

The School, the Farm Home, and the Church—each of these beneficent institutions is being developed and strengthened by the enduring energy and aroused intelligence of the negro people: thus much and infinitely more is the negro doing for the negro.

FIFTEEN YEARS OF PROGRESS IN EGYPT

THE WORK OF THE AMERICAN UNITED PRESBYTERIAN MISSION

BY REV. J. K. GIFFEN, DOLAIB NILE, SOBAT RIVER, SUDAN

The mission in Egypt, under the Board of Foreign Missions for the United Presbyterian Church of North America, and generally known as the "American Mission," will soon complete its fiftieth year of work in the Nile Valley. During this period vast changes have taken place throughout the world. In the world of thought, of scientific research and investigation, exploration, invention, and in the social and religious life of every nation, these changes have been felt. The increased facility in transportation and communication, and the consequent decreased expense, have brought all nations nearer together. The ends of the earth have met. The influence of one nation upon another has become marked, and both good and evil have worked like leaven on the whole lump. No other country, perhaps, has felt these changes more than Egypt. Few countries have experienced greater comparative prosperity, even in this period of universal commercial success. In the Mohammedan world there is no other people so prosperous, so happy, so free and enlightened. This state of things in Egypt is largely due to the beneficent rule and influence of the British government.

It is a matter of sincere gratitude from all interested in any mission

enterprise in the Nile Valley that the events of 1882 did not lead to an Anglo-French Protectorate of Egypt, but rather led out of it. God's providence surely directed to this result: that we no longer have a dual or triple control, but a single power, and that Protestant. And in this state of things no religious body has reason for regret or complaint, for all have the fullest liberty and protected rights in teaching their peculiar faith—Moslem, Jew, Christian, or Pagan alike. This liberty is insured to-day all along the Nile Valley, from the Mediterranean to the equator.

The American Mission, along with all other societies operating in the valley of the Nile, but perhaps more than any other, has felt the material prosperity that has come to Egypt, and shared in the good and evil that has resulted therefrom. Dr. Watson, in his "American Mission in Egypt," so clearly states the aim of the mission, which is, perhaps, the aim of every mission everywhere, that we will quote from his book, page 411:

"Our mission in Egypt was established in obedience to the command of the Lord to preach the Gospel to every creature, no matter what may be his nationality or religious faith. The Gospel is for sinners of every clime and profession. It has been the aim of our mission to proclaim the Gospel in Egypt to all, whether Jews, Mohammedans, or nominal Christians. Our schools have been open to all. The printed Word has been carried throughout the length and breadth of the land, and offered to all alike. . . . We rejoice to be able to say that the members of our churches belong to all classes of society, all trades and professions; some of them are rich, some poor, some highly educated, some can not read—inhabitants of cities and towns as well as country villages. . . . Drunkards have become total abstainers, thieves have become honest, the impure in thought and vile in action have become chaste, and the proud have become humble. Some have contributed liberally of their means, others have given much of their time for the spread of the Gospel."

Whatever the method employed, the one great aim has ever been kept before the missionaries and the native converts. The Gospel of Christ has been presented in its simplicity and purity, and inquiry and investigation encouraged. The worship has been simple in form, contrasting notably with the unintelligible service of the Eastern churches andthe meaningless formulas of the followers of the false prophet. Right living and right thinking have always been insisted upon. The methods employed have been similar to those in other mission fields, and the mission has kept steadily before it as the end to be reached an evangelical Christian community so intelligent, so completely organized and thoroughly equipped, with pastors and teachers from among the people, that it will become permanent and self-supporting in every particular.

All the work along every line has been stamped with permanency. The missionary coming on to the field has been impressed with the thought that he is, or should be, undertaking a life-work. It is urged to thoroughly qualify himself or herself before arriving on the field and afterward. A knowledge and good use of the language, an understanding of the customs, life, and religious thought of the people are persistently insisted upon from every missionary. Nearly four years are given almost entirely to this preparatory work. From the beginning educational institutions have been maintained for the people, that they might become intelligent Christians, and be fitted not only for service, but also commend the Gospel to others. In this respect the evangelical community, in a very marked degree, is vastly superior to any other in Egypt. In them has been demonstrated and verified this truth: "The opening of Thy words giveth light; it giveth understanding unto the simple." The training of a native ministry, men able to teach and conduct church courts, has been given careful attention and the labor of the best missionaries. Early (1863) in the history of the mission congregations began to form and organization to take shape. Pastors and presbyters had to be trained for this service, as well as for the preaching of the Gospel. Thus, little by little, all the parts of the machinery of church organization were put in place and men taught to skilfully operate it. All of these things have given character, permanency, and influence to the work of the mission.

In the last fifteen or twenty years, because of the great material prosperity of the country, there has come into the life of the once careless and most indifferent people a strong desire for a practical sort of education—something that can be turned to increase the material good and comfort of life. It has, in more recent years, become almost a mania. Schools for all kinds and grades have sprung up everywhere in the valley. But the object of these schools has not been primarily the true intellectual training, but, as I have suggested, merely to fit youth for service. The great majority of these pupils had in view some salaried position in the government service.

Still, however deficient the ideals, there has come about a real revival in learning. This in turn created a demand for newspapers, magazines, and printed books. Men everywhere began to read and think. The missionaries were not slow to recognize this, and as fast as possible to provide a literature for the people. Controversial books were prepared and widely distributed. Especially on the Mohammedan controversy have books been published that are, perhaps, the best to be found in the Arabic language.

But the multiplication of schools did not relieve the missionaries of their educational work, but rather increased labor along this line. The mosque, government, and private schools to which we have referred are essentially religious in their teaching and influence—Mo-

hammedan in their morals. The dangers to Christian youth were multiplied. In order to compete with these and save our Christian youth the standard for mission schools was raised.

That the Christian youth have been saved from the influences of Mohammedanism and Paganism is told in the fact that last year there were 2,670 Protestant children and 6,370 Coptic children in the schools of the mission. Of the 570 students enrolled in Assiut Training College, 499 were classed as Protestant. "This means that the evangelicals are giving their sons the advantage of a higher education. It means also that they are loyal to their own college. It gives large hope for evangelical workers."

For many years, long before the educational mania seized the people generally, the native evangelicals had maintained, at their own expense, primary schools in connection with religious work. These were feeders for the higher training-schools and colleges. The teaching in these was necessarily simple, but essentially religious. The cost was not great; but as the general standard was raised, these schools became more expensive and difficult to maintain.

However, the evangelical community still takes the lead, and had (in 1902) 147 of these schools, with 8,759 pupils, of which 2,045 were Mohammedans. These schools cost $26,725, of which the natives paid all but $5,705. This is, perhaps, the cheapest agency the mission employs, as it costs but 65 cents a year to keep a child in one of these schools under the influence of the Gospel and Christian training, and at a period of life when the child is most susceptible to influence. These primary or "village schools" are distinctly an evangelizing agency. They are often situated in towns of from ten to forty thousand inhabitants, and are the only lights in the town, or for miles or scores of miles around it. And even in towns where there are congregations, lives are reached and influenced that can be reached in no other way. Nor is it the work in the school only that counts, but the true teacher is an evangelist as well, and his upright life and conduct place before the people a higher ideal of manhood or womanhood than they have ever known before.

The higher grades of schools have always been under the direct control of the missionaries, and they have been carefully watched during these years of educational awakening in Egypt. The teaching has been made more thorough, the course of study more extensive, to comply with the requirements and spirit of the people. The teaching staff has been more carefully selected and better qualified than formerly. More English language studies have been introduced, and the French language has been almost entirely eliminated. More American teachers and managers have been employed than they were accustomed to. At the same time, there has been no lowering of ideals, but rather the creation of new and higher ideals has been the constant effort of

the management in every high school and college. The religious work has been more effective and the results more gratifying, in spite of the spirit of materialism which is felt everywhere, and more of the pupils are professing their faith in Christ than ever before.

A strenuous effort is being made to add to the number of these effective higher grade training-schools. Large sums of money will be expended for grounds, buildings, equipment, and in endowments. The college at Assiut, with an annual enrollment of about six hundred pupils, is being enlarged, and with industrial and business departments added; ground has been purchased for the enlargement of the girls' boarding-school at Assiut; a large boarding and day school for girls has been opened at Luxor; a college for girls is to be built at Cairo, for which the ground is purchased; a college for the Delta is contemplated, and high grade schools for boys and girls at Alexandria. All this means much more for the awakening intelligence of the people of Egypt than any one at this date can tell.

The mission was rather slow, perhaps, to make use of medical missionaries as an agency in the Lord's work. But in recent years it has shown great enthusiasm for this, a most helpful branch of Christian mission work. In this, as in every other department, it has shown wisdom in doing *well* what it *has* done, rather being content with careless work. There are only two stations employing medical missionaries—one at Assiut, in Upper Egypt, and one at Tanta, almost in the center of the Delta. The former has been in operation for twelve years, and the latter since 1896. The one at Assiut is managed by male physicians with trained nurses, and the other by female physicians and nurses. At both stations they have their hospital and daily clinic, and treat scores of patients every day. Religious work is carried on in connection with the hospital and clinic. This is from its very nature a kind of work that can not very clearly *count* its results; it is rather an influence, the results of which go to strengthen every other department of mission work.

Egypt is a Mohammedan country. About nine-tenths of its population are still Mohammedan. To enlighten these and bring them to a knowledge of Christ has been the constant desire of the mission. No other class of people are so difficult to reach or hard to move as this is. Besides the nearly three thousand pupils from Moslem homes in the various schools of the American Mission, books and tracts that have been prepared and distributed on the subject of religion for Mohammedan readers, more special work is being done than ever before. There was never before the same liberty and opportunity to teach the people that there is to-day.

After years of prayer and waiting, a man from among them has been raised up and divinely prepared to teach the Mohammedans. Mikhail Mansoor, a Mohammedan convert, is now preaching the Gos-

pel with power to large audiences of his former coreligionists in Cairo. He is thoroughly prepared for this work. He was trained in the great University of Islam at Cairo as a Moslem. He has a thorough knowledge of the Koran, and the interpretation put upon it by his own people. He speaks the Arabic language perfectly, enunciates clearly, and clothes his thought in simple forms of speech. But, above all, he is thoroughly converted to Christ, and has a large measure of His spirit. He has also a remarkable knowledge of Scripture. Certainly there is no other man in Egypt, or perhaps elsewhere, so well qualified to preach the Gospel to Mohammedans. He goes even within the precincts of the Mosque El Azhar, the greatest center of Moslem education and influence.

But the strongest power of the American mission in Egypt has been its evangelistic work. In the report of the Board of Foreign Missions for 1903 I find this passage:

"We find that the progress of the Kingdom during the past year has been intensive rather than extensive. The Egyptian Church is coming nearer and nearer to the ideal of all missionary effort—the realization of a self-directing, self-propagating, and self-sustaining Church. She is coming to regard the newly opened and needy field of the Sudan as her proper mission field, so that we now have the picture of a foreign mission Church which has become herself a foreign missionary Church. She has sent forth to Khartum, at her own charges and as her missionary representative, the Rev. Gebera Hanna, and she has purchased a lot and is erecting a building for missionary work."

There has been nothing, perhaps, in all the previous history of the mission and the Evangelical Church in Egypt that has so strongly marked the policy and character of the work of the mission as this move to strictly foreign mission work.

From the earliest beginnings the policy has been to touch a single individual in any community, and from this one life to work out in ever-widening circles until the whole was thoroughly leavened. A life, a family, a village, a group of villages, a district; the individual, a school, a congregation, an evangelist, an organized congregation, a pastor—this has been the law of Gospel work in Egypt. And now the organized congregation, the presbytery, the synod—the organized machinery of the church—has found its proper sphere for influence in a foreign field. This is a matter for sincere gratitude and thanksgiving; for had the influence of the Church stopped within the limits of its own field and among its own people, the circle of influence of the Egyptian Church would have been contracted, its usefulness lessened, its power weakened, and its very life would have been threatened.

The contributions of any Church are, as a rule, a very good measure of spirituality and life of the people. The Church in Egypt will

measure up with most of churches in America in this respect. The sum of their last annual contribution amounted to $22,680, or $3.63 for every church-member. They spent for their foreign mission work a sum equal to that spent for Church expenses (not including pastors' salaries) at home.

We can not close this article without reference to the appeal for missionaries which was made by this mission in conjunction with the mission of the United Presbyterian Church in India. The appeals were forwarded a year ago to the home Church. The initiation was from the India mission, but heartily seconded by the Egyptian mission.

The appeals were based upon a careful study of the conditions and needs of the two fields. They include within their scope the territory only which Providence has clearly assigned to the United Presbyterian Church, but do not include the Sudan, which has been recently entered, and with a population almost equal to the fields of India and Egypt combined.

The appeals are for one ordained missionary and one unmarried lady missionary for every fifty thousand within the bounds of these mission fields. The call is for one hundred and eighty new missionaries for India and two hundred and eighty for Egypt.

The object of this appeal was to bring before the Church at home the need of the field and the obligation of the Church to evangelize them. It is set forth in a resolution, of which the following is an extract:

"That we believe it to be the duty of the Church to secure the evangelization of this field within the period of a single generation—that is, so to bring the essential principles of the Gospel to the attention of all classes in that time that no one of mature understanding could say that he was not acquainted with the way of everlasting life."

In setting forth the needs of the field, due allowance was made for the portion of evangelization other societies working in the field might reasonably be expected to do.

The United Presbyterian Church, through its general assembly, has endorsed these appeals from its mission fields; and it is believed by those who know the resources of the Church, in men and money, and have faith in her liberality, that as soon as she comes to comprehend the full meaning of the appeal, and her measure of responsibility, she will discharge her debt in a response to meet the need.

THE REAL HUMAN NATURE OF THE HEATHEN

BY REV. JOHN W. CONKLIN

The term "heathen" is here used to include all who are not, in the general sense, called Christians. In the time of Christ they were commonly called "dogs." Some people to-day, I fear, if they were shown a raw, untrimmed heathen would incline to look for the third and fourth legs and the tail. We are not thus inclined. We are not conscious that we have in thought or word implied that the average heathen is not human through and through. We hold nominally that all nations are of one blood, and that Jesus died for the Fijians and Hindus as well as for the members of our Church. But most of us hedge a little in our inmost thought. The heathen is human—but not our kind of humanity. Suppose we learned that Jesus had a Chinese body, that John was of the Zulu type, and that Paul was in appearance the counterpart of Sitting Bull! Perhaps our feelings would not be changed, nor our affections lessened—perhaps. It will not harm us to take soundings in our seas of thought as to the real depth of the popular ideas, "*common humanity*" and "*universal brotherhood.*"

My chief concern now is to inquire if some common notions regarding missionary philosophy, aim, and policy are not unsound, because they rest upon a partial failure to realize the full humanity of the heathen body, soul, and spirit.

1. It is quite commonly held that if the heathen is not certainly lost eternally, in ignorance of the Gospel of Christ, then missions are unnecessary and absurd. Would you send food to the heathen writhing in famine? Not unless they are lost, and this will help keep them out of hell. Would you send medical missionaries to heal the sick mothers and babies, the men with broken limbs and bleeding wounds? Not unless you can preach the Gospel to every patient. Would you send teachers to open windows in their unlettered, darkened, mouldy minds? Not unless they purpose to become Christians. Would you go or send others to help woman to rid herself of foot-binding, slavery, child marriage, perpetual and accursed widowhood? Not unless these would add names to the rolls of Christian proselytes. You wouldn't! Then you do not half believe in the humanity of the heathen. They are not as human as you, or your children, your neighbors, your community. You would help these latter in hunger, disease, ignorance, family disabilities, without a further question. You would give to hospitals, soup-kitchens, free kindergartens, divorce-reform leagues here without any question of conversion as a condition. Churches as churches set up and support all such institutions in the name of the Lord Jesus, and they do well. Thus do they try to be the real body of Christ, who fed and healed the multitudes, often without any condi-

tion. If the heathen are absolutely human, then we'll freely give as we have freely received. Help them just to get rid of famine? Yes. Just to have better care in sickness and to overcome the bubonic plague? Yes. Go just as a school-teacher? Yes. Go to teach them what the words home, wife, mother really mean? Yes. Go if there be no life after death? Yes. It means something to live as an average heathen seventy years on earth, with every year three hundred and sixty-five days, every day twenty-four hours, every hour sixty minutes, and every minute sixty seconds. I would do in Amoy, Madras, Nagasaki, or Muscat, what I'd do in New York, Chicago, San Francisco, or Manila. We believe in a *common* humanity.

The heathen is lost. He knows not the way home. He can not find his Father. His spirit need is the deepest of all his needs. The true missionary seeks to save souls from death as his Master did and does. He wants the life of every heathen to be made new in Christ Jesus. But he will not allow his aid to any human being to be conditioned by any doctrine of eschatology.

So too we often hear the fear expressed that we shall add to the heathen's stripes by giving him the Gospel. Why increase his responsibility, and run the risk of increasing the heat of his furnace? We never hear the same argument from parents regarding children, Sunday-school teachers, and pastors regarding their charges. They are just as truly adding responsibility with every bit of light they give. Yet they keep on giving. But that is different. These latter are not heathen.

2. Some doctrines concerning the purpose and policy of foreign missions seem to assume that the heathen are not of the same flesh and blood as ourselves. What is the aim of foreign missions? When I was in India there was quite a run in this country upon the phrase "bring the Gospel into contact with every heathen." Then the Church would have fulfilled her commission. At the Ecumenical Conference of 1900 the aim of missions was declared to be "to make Jesus Christ known to the world" or "the evangelization of the world or to preach the Gospel to the world."

The world thus referred to can not be made up of people thoroughly human, like us. The aim of our work with our children, or Sunday-school scholars, or parishioners is not to make Jesus Christ known to them—and nothing more. Our aim is not fulfilled even if they are converted and come into the full communion of the Church. We want to make them fishers of men, winners of other sinners. But they are not the heathen. *The aim of foreign missions must be that which, when accomplished, will cause the work of foreign missions to cease.* When will foreign missions be discontinued in any given country? Not when Jesus Christ is made known to all the people, or when they are evangelized in the common sense of that term; but when there is a

Christian Church established in that country strong enough to finish the work without foreign aid. Foreign missions continued in Greece, Rome, Britain, Germany, and our own country until these nations were Christianized, until the churches in them could dispense with leading-strings. Why are we so afraid to use that word "Christianize" in relation to China, India, and Africa? It was a favorite word with Livingstone. "Evangelize" is a far more thin-blooded term. It lacks robustness. It is only applied to heathen. Furthermore, the making of Jesus Christ known to the world is only a surface description of the New Testament idea of the mission of the Christ and His followers. Jesus said: "Preach the Gospel to every creature," but He went far deeper. "Disciple all the nations." "*Teach them to observe* all things whatsoever I have commanded you." "The Son of man is come to seek and *save* that which was lost." Paul says: "I am made all things to all men if by all means I might"—what? Bring the Gospel in contact with them, evangelize them, make Jesus Christ known to them? No! "If by all means I might *save* some." Why should we seek to dilute such a purpose as that? Why squirm and shirk just when we are making reference to the heathen? We should not be afraid to stand up to the project our Captain has handed down to us. Christendom should face her problem in its full scope and not try to plead any baby act because she has hardly begun to "awake and put on her strength." No wordy recipes will suffice for those nations which have been so sadly neglected during the long centuries. The best we have is none too good for them, for they are human and the Christ was lifted up to draw them unto Himself.

3. There is also a common failure to realize the humanity of the heathen when we expect that having taken the yoke of Christ they must be less prone to fall than Christians here at home. They must have no babyhood in Christ, but be electrically and instantaneously transformed into strong men. There is no warrant for such an idea in the history of the apostolic churches. The Corinthians were not exactly perfect in the opinion of Paul. Nor do we find any evidence that our own heathen ancestors were able, as soon as they became Christians, to overcome the world, the flesh, and the devil in every fight. They may have been miracles of grace, but they surely were not miracles of perfection. The heathen are human, with passions like to those of Elijah and ourselves. Heredity, habit, surroundings—all these affect their blood and nerves and thoughts as they do ours. They can not jump from the kindergarten to the postgraduate school of Christian attainment. As individuals and as churches they must pass upward by means of great struggles and many falls, both in doctrine and life. Let us be patient, considering our temptations, and pray hard for the youthful disciples of Christ among whom there will be successors of Peter, Thomas, Demas, and Judas.

The heathen are human, with the same humanity which the Son of God filled with His deity. The Master gives us sure footing as to the treatment of the heathen, body, soul and spirit; as to the rock-bottom purpose of missions; and as to the human frailty of every child of Adam until he "sees Him as He is."

DIFFICULTIES IN THE MADURA DISTRICT

BY REV. H. C. HAZEN, ARUPPUKOTTA, INDIA
Missionary of the American Board, 1867–

If one considers the difficulties of missionary work in this district, he will see the following:

1. Difficulty of caste. Much has been written on the subject, but we can scarcely exaggerate the evil. We meet with it at every turn and in most unsuspected moments. In the Madura District alone there are eight Moslem and two hundred and fifty-one Hindu castes. These are divided and subdivided again and again. Even the Pariahs (outcastes) have many subdivisions, and the antipathy between the castes and subdivisions is so great that when one becomes Christian all the others stand aloof. When A is in the church, B is out; and when B is in, A is out. Sometimes we gain a foothold among two castes of a place Then all the tact and faith and patience of both missionary and catechist are required to harmonize the two elements. Each wants a separate catechist and church. If they come into the same church, by a sort of instinct they seat themselves on caste lines, and would even like caste cups at the communion-table. All such claims we firmly resist. It remains to be seen what effect the individual communion-cups, just now being introduced in a few churches, will have on the caste question.

When it is borne in mind that different Hindu castes will not only never intermarry nor eat together, but that high castes will sooner starve than receive food from low caste men or Europeans, that they will not give to or take food from other castes to save life, one sees how cruel is this system. Cases frequently come to our attention of sick persons lying two or three days in a public street of a large place and left to die there without food or drink, simply because no one of their particular caste happened to come along. Thus, caste is utterly destructive of patriotism, of all brotherly feeling, and of all love. And as love is the center and heart of Christianity, caste and Christianity are in utter antagonism.

Moreover, caste has been so woven into the warp and woof of the Hindu life for many generations that long after he has let go his religion he holds on to caste. In view of this, it is not strange that it shows itself in our churches. Like cork in water, it continually comes to the surface, unless the firm hand of the missionary holds it down.

2. Another difficulty in our district is the huge temple at Madura, covering fourteen acres of ground, with an immense revenue for its maintenance. Its tall pagodas, which can be seen many miles distant, are a standing challenge to Christianity. The large number of Brahmans who live by the temple shrewdly keep up the great annual fes-

tivals, to which the people flock in crowds from all parts of the district. The popular ear and eye are caught by the noise and show at these festivals. They look forward during the whole year to these times as their great holidays as well as *holy days*. All is in marked contrast to the severe simplicity of Christianity, which those who have the form without the power of true religion feel; but those who have the real joy of forgiveness and peace only look with pity upon this attempt to bolster up a false and hollow system.

It is thought by some that car-drawings, such as used to be witnessed at Juggernaut, have been abolished by government. This is a mistake. I know from personal observation that idol-cars are annually drawn at five different places in the Madura District. In fact, the car-drawing is the principal business at the festival; that is the climax to which all look forward. Government has prohibited the voluntary immolation of victims before the car, but men and women roll behind the car, and occasionally, without any warning, or before any one has a suspicion of what is going to take place, a woman will throw herself in front of the moving car and be crushed before it can be stopped. This is, of course, suicide, with religious fanaticism as the supposed cause, helped along, no doubt, by misery in the home life.

Incredible tho it may seem, "hook-swinging" is still practised in the Madura District. A hook is passed through two strong muscles in the back, and then the man is swung high into the air, and the car is slowly moved along. A vast throng is eager to catch the flowers which he scatters, which are supposed to contain great merit, as if they had fallen from heaven. The man who endures all that is looked upon as a god, and makes enough money by it to live in idleness during the remainder of his life.

Many of the lower castes in Southern India are devil worshipers. They worship the devil because they are afraid of him. The wily priests prophesy to the people when they try to become Christians that many calamities will overtake them if they forsake their father's god: houses will take fire, crops will be destroyed, cows and sheep will die, children will sicken and die, etc. These unscrupulous priests have ways of fulfilling their own prophecies, and all the heathen are with them in the plot. We have many sad illustrations of this statement. One entire family was wiped out one after another by poison, the priest warning the wife and mother at each step; but she held out, true to Christ, till all were gone, and she was carried to a distant place and never heard of afterward.

Thus we have had to fight the devil inch by inch, but we are gaining ground every year. We are bringing up our parallels, laying our mines, and sooner or later Hinduism must collapse and Christianity triumph. What is needed is a mighty effusion of the Holy Spirit.

The Madura Mission is one of the oldest missions of the American

Board, having begun work in the Madura District, Southern India, in the year 1834. It is a compact mission, all of the ten stations centering around the City of Madura, where are the headquarters, and no one is more than seventy miles distant. This is convenient for general business meetings, which are held three times each year, and for the annual gatherings with all the native helpers and with large numbers of the Christians, who come to the popular meetings.

The mission is also well equipped for all the work that a mission should try to do. It has a college and theological seminary, 5 high schools, 2 normal schools, 1 Bible woman's training institution, 7 boarding-schools, 2 industrial schools, 16 caste Hindu girls' schools, 200 village schools, 2 hospitals, and 3 dispensaries. During these seventy years fine and substantial buildings have been erected for the above institutions, and women are given an equal chance with the men.

The workers are 14 missionaries with their wives, 1 male and 1 female physician, 11 single lady workers, 23 native pastors, 165 catechists and evangelists, 88 Bible women, and 344 teachers.

There are 5,349 church-members, 17,940 adherents (*i.e.*, churchgoers), and 9,301 pupils in all the schools.

At no time have we had any great wave of revival that brings in a multitude, but it has been a steady, healthy growth from the beginning. All our gains have been by means of prayers, faith, hard and patient work.

A PRACTICAL PLAN FOR UNION CHURCHES IN THE FAR EASTERN PORTS

BY THE REV. EDWARD A. WICHER, B.D., KOBÉ, JAPAN
Pastor of the Union Church

In the April number of the REVIEW the writer has spoken of the urgent importance of doing something to meet the religious needs of the foreign communities in the Far Eastern parts. All that he has said there he assumes here, and has in mind briefly to outline a practical plan of working, of which he has thought much while engaged in his own pastoral duties in Kobé. He has had much discussion of this subject with merchants, missionaries, diplomats, and tourists, and has heard a great variety of opinion expressed. He is free to confess that he knows no plan which will work out completely satisfactorily while the Church at home is in its present divided state, and while there are such diversities of creed and forms of service, as well as of language and race, among the members of even the smaller communities of foreigners resident in the Eastern cities. But, nevertheless, some plans are better than others, and the impossibility of finding a perfect plan need not deter us from inquiring what is the best practicable plan.

The discussion may be summed up under three heads: the responsibility for the support of these pastors, the constitution of the committee in the home land, and the method of appointing the men who are chosen for the work.

After considering the question from various points of view, it has seemed to the writer that, apart from the cities with large foreign settlements, such as Hongkong and Shanghai, the responsibility for support must rest upon the churches in America. Not but that a large part, and, in some individual charges, the whole of the support may be obtained from the communities themselves; these Eastern residents are usually very generous toward any benevolent or religious enterprise which commends itself to them. But the community is too shifting. A congregation in the East is always more or less of a procession. The men who are most serious and purposeful in their religion, the men who constitute the strength of a congregation anywhere, are usually men who come with definite church attachment at home, who look forward to the time when they will return to their home and their home church, and who regard themselves as being simply sojourners in a strange city. Sometimes they are even pledged contributors to charities at home. In any case, their life is not to be spent in the East, and while they may be willing to pay toward the support of an Eastern church, and even to act upon its committee, they will not and can not assume the responsibility for its continuous activity, as they would in the case of a home church. The truth is, we are all camping out. We may be going home in a month, or a year, or three years; none of us, unless it be the pastor, expects to stay for a lifetime, none of us wants to do so. There may be a score of active, earnest men in a congregation this year, and next year not a one. But what is certain is that there will be hundreds—nay, thousands—of these campers all the time, and a majority of them young men. They will probably support the church, but they can not be responsible for its support; the responsibility must rest at home.

And in some of the smaller communities, such as Nagasaki and Seoul, where a pastor is urgently needed, self-support is, for the present at least, quite out of the question. Tho in reference to certain even of these settlements, it is not unreasonable to hope that if they are properly cared for now, the day will come when they will be self-sustaining.

Enough has been said to show that in these fluctuating communities of the East the continuity of administration can only be in a strong committee in America.

The next point to be considered is how shall this committee be constituted? Shall it be an entirely new organization effected for this purpose, or shall it be one of the existing missionary committees with its functions so enlarged as to comprehend this work, or shall it be in

some coordination of all the various existing missions that are willing to cooperate in this new activity?

A new missionary society established for the purpose of supplying ordinances to the American residents in the East should enlist much sympathy in the churches of America. It should enlist sympathy from a large class of men who are not willing to do much to convert the heathen, but would be willing to do something to aid, in a religious way, their fellow citizens living abroad. It should especially enlist the sympathy of the large American firms doing business in the East and sending their employees out into all the dangers and temptations of Oriental life. But such a society would add one more to the many already in existence, and would necessitate a new set of machinery and a new propaganda.

Or the existing missionary societies might enlarge their scope so as to include with the mission to the heathen a mission also to the white foreigner. An objection to this method would be that no single denomination could command the united following of all the different denominations. Whatever organization undertakes this work should, if possible, officially represent all evangelical denominations in one united movement. Nor would the method of having different churches occupy different cities be likely to be permanently satisfactory. The whole of the Far East is in many ways one community, a life with common characteristics and habits of its own, whose residents are constantly shifting backward and forward from one settlement to another. Now if we call the church in Yokohama a Methodist church, and that in Kobé a Presbyterian church, and that in Seoul a Congregational church, the man who goes from Yokohama to Kobé or Seoul will not find the church which he already knows, and to which he is already attached, but another and a strange church. It seems to the writer to be much the best way to call them all Union churches, and to place them under the administration of a committee, which, while being controlled by no one denomination, shall yet really represent them all.

How, then, could such a committee be formed? Perhaps out of many possible plans the best would be that the different evangelical mission boards should each choose one representative, and that the representatives thus chosen should act together as a committee to raise money to find suitable men and appoint them to their places in the fields. Part of the money could undoubtedly be raised by appealing to individuals and business houses, as mentioned above; the rest would be raised by a *pro rata* contribution of the various interested foreign mission boards. If twenty boards cooperated, and the total annual cost of the work, exclusive of the money raised upon the fields, should amount to $10,000, this would be an annual charge of $500 upon each mission board. The amount here mentioned is the outside limit of

cost for ten foreign pastors, but probably when it came to the actual working it would be found that half this amount of money would suffice, the rest being obtainable from the churches in the East. The propriety of using foreign mission money in this way has already been dealt with in the preceding article; it is here assumed that in the interest of missions to the heathen such a use is proper.

A committee constituted in such a manner would send out ministers who would represent the whole evangelical Church and the whole American people, and as such would undoubtedly command the confidence and support of all the national representatives, as well as the missionaries, and be placed in a position in which they could do their most effective work.

As to the manner of appointment of the men chosen, the committee in America should in every case seek the cooperation of the foreigners living in the place to which the pastor is to be sent, they should consult local feeling and do everything possible to deepen the sense of responsibility felt by the local congregation. The missionaries who live in and near to each settlement should be consulted as a body; they in turn would be able to influence at least a few other foreigners; this whole company together could do something to prepare for the coming of the pastor, to give him a hearty reception, and help to emphasize the importance of the work which he had come to do. In no case would it be wise to send a minister to any settlement without first consulting with those foreigners on the ground who might be favorably disposed toward such a movement.

But even if these greatly needed Union church pastors were all secured for the East, the work would not be completely organized. There would still be the necessity of providing for the social activities of these churches. There would be wanted church-halls and club-houses, libraries and gymnasia. There would be the consideration of the question how far these things could be most effectively provided by the Young Men's Christian Association, and how far by the Union Church. In any case, the respective spheres of these two organizations would not be quite the same, and the American committee would have to consider the whole question of the social responsibilities of the churches to the committees.

If our brethren at home could only see the importance of the work here proposed; if they could see the multitude of young men tempted to vice almost beyond endurance; if they could see the pride of race, the contempt of man, the indifference to purity, the sin against love, the gilded gaiety which vainly seeks to hide the awful sadness of Oriental fatalism, the mute endurance of pain, the hopelessness of the hereafter; if they could see foreign society denationalized and de-Christianized, and exerting its oftentimes unwholesome influence upon a slowly awakening heathenism (for every foreigner in the East, whether he will or not, is a missionary, a representative of the West to the East, for weal or woe)—if our brethren in America could see these things, they would feel that for the sake of their kindred in Asia, and for the sake of the Asiatics themselves, they should do something and do it quickly.

THE PROGRESS OF CHRISTIANITY IN INDIA*

AS INDICATED IN THE REPORT ON THE CENSUS OF 1901

BY SIR CHARLES ELLIOTT

The main results of the Census of 1901 as regards the classification of the people by religions were published towards the end of that year, and the hearts of all who are interested in missionary enterprise were gladdened by the news that the spread of Christianity was continuing unchecked. The increase in the number of native Christians, which in the period between 1872 and 1881 had been 22 per cent. and in the next decade 33 per cent., was found to be 30.8 per cent. in the decade between 1891 and 1901. The total number of native Christians rose from 1¼ millions in 1872 to 2 millions in 1891, and to 2¾ millions in 1901. The same encouraging tale was repeated as the results came out Province by Province; in some parts the increase was larger, in some it was less, but nowhere was there any serious retardation of the rate of progress, still less any positive setback or relapse from Christianity on a large scale. Since 1901 we have had the separate reports of various Provinces issued from time to time, and now at last the general Census Report for all India has appeared, summing up the statistical results for the whole country, and containing the comments and mature conclusions of the two Census Commissioners, Mr. Risley and Mr. Gait, the two men who probably know more of their subject than any other living men in India.

It is with the results of the Census as regards religion, and especially as regards Christianity, that this article is concerned. The only thing that need be said respecting other religions is that 70 per cent. of the population profess the Hindu religion, 21 per cent. the Mohammedan, and 3 per cent. the Buddhist: and that the numbers of the two latter religions have increased during the decade at the expense of the Hindus, not as it appears through proselytism on their part, but because the Mohammedans in Sindh and Eastern Bengal, and the Buddhists in Burma, have occupied the only parts of the country which have been free from drought or any other trouble, and have multiplied greatly in consequence, while the Hindus have suffered grievously from the two calamitous famines of 1896 and 1900.

While the growth of the general population during the last decade, which would ordinarily be about 10 per cent. during ten prosperous years, was kept down to the low rate of 1½ per cent. by the unfavorable character of the period, the growth of Christianity has been far more rapid, and the number of its adherents among the natives has risen by 30.8 per cent. and stands now at 2,664,313. Including Europeans and Eurasians, the number is 2,923,241, but we are concerned here only with native Christians. "The degree of success," says the report, "attending missionary effort at the present day is even greater than would appear from the rate of increase disclosed by these figures." There is a great inert mass of Christianity in Cochin and Travancore, the stronghold of the Syrian Church, among whom the impetus of proselytism is quite or nearly extinct. The Roman Catholic missions in Upper India, especially in parts of Bengal and in Burma, are very active, but, taken as a whole, the Roman Catholic and

* Condensed from the *Church Missionary Intelligencer.*

Syrian Churches, which together number 1,694,000 persons, have only increased by 17 per cent., while the Reformed Churches, which now number 845,000 converts, have increased by 43 per cent.

The number of denominations which are comprised under the head of Reformed Churches is large, the converts naturally returning themselves for the most part under the head of the Missionary Society to which they are attached. Some indeed, whether from ignorance and confusion, or from a catholic dislike to any title which seems to conflict with one common Christianity, have entered vague, indefinite names in the schedule, such as Protestants, Unsectarian, and so forth, or have returned themselves simply as Christians, with no specific denomination, and these are as many as 144,000 in number. For the rest, the missionary societies have been grouped together in a similar manner to that which was adopted in Mr. Blaine's Census Report for 1891, and in the statistics Protestant missions appear under six main heads: Anglican, Presbyterian, Baptist, Methodist and Wesleyan, Calvinist and Congregational, Lutheran German and Moravian. Some changes in the grouping have, however, been made with very unfortunate results, for they go far to confuse the comparison which I should like to make between the results of the two censuses. The Welsh Calvinist Mission in Assam, who returned their converts in 1891 as Methodists, now made a special application to have them tabulated as Presbyterians, on the ground that their form of government is akin to that of the Presbyterian churches. Those who returned themselves as Protestants have been grouped under Anglicans; they were 49,000 in 1891, and were tabulated separately; now their numbers amount to 92,000, and go to swell unduly the Anglican total.

I have, however, prepared a table showing the number of native Christians under each of the six main heads, with the figures of the previous census attached by way of comparison. They are arranged according to the main territorial areas into which India is divided in the Census Report, omitting only some of the small units like Coorg or Beluchistan, in which the numbers of Protestant Christians are insignificant, and in the case of the large Provinces uniting the figures for the native and tributary States attached to those Provinces with the figures for theresidents in British districts.

Looking first at the final column, which shows the total number of Protestant Christians enumerated in either census, we see how great the increase has been in almost every case. In Assam and the United Provinces the number has trebled; in Bengal it has more than doubled, chiefly owing to conversions among the tribes in Chota Nagpur by the Anglican and Lutheran missions; and in the Punjab it has increased by more than half. These are Provinces in which missionary work has been active and no special disturbing conditions have existed. The same may be said of Madras, where the increase has been more than a half, but there the numbers are so large and the faith has been so long established that the natural growth of population must account for a great deal, as well as the impulse of proselytism. In Burma, on the other hand, with similar conditions, a prosperous and rising population, and active missionary enterprise, the numbers have actually fallen from 83,000 to 80,000. This is caused by a great reduction in the numbers of American Baptists, to which I shall refer later on. But it is in the tracts most severely afflicted by

Table A—Census Statistics of Native Christians of Protestant Denominations

		Anglicans	*Presbyterians*	*Baptists*	*Methodists (Wesleyan)*	*Congregationalists and Calvinists*	*Lutherans*	*Total*	*Increase per cent.*
Ajmir	1891	465	548	.....	25	.....	.....	1,038	
	1901	793	626	.....	97	.....	.....	1,516	
Assam	1891	1,324	7	3,718	6,750	3	779	9,581	208
	1901	1,840	16,080	9,969	4	27	1,423	29,343	
Bengal	1891	23,464	1,629	12,959	564	1,228	22,954	62,798	112
	1901	35,599	3,663	20,307	2,566	1,918	69,394	133,447	
Berar	1891	13	.....	5	.....	19	.....	37	
	1901	274	293	21	148	9	.....	745	
Bombay	1891	2,897	276	785	229	435	880	5,302	496
	1901	15,408	4,932	20	3,522	9,019	769	33,670	
Burma	1891	3,493	15	79,433	230	.....	18	83,189	—3
	1901	13,432	16	65,755	798	.....	223	80,224	
Central Provinces	1891	502	310	87	72	.....	218	1,189	768
	1901	2,727	873	429	2,392	.....	3,872	10,293	
Madras	1891	120,208	16,742	88,359	1,757	5,523	38,585	271,174	61
	1901	202,295	8,339	118,702	4,428	25,457	77,451	436,672	
Punjab and Frontier	1891	4,822	9,235	340	22	.....	.....	14,419	43
	1901	15,218	4,151	466	550	.....	.....	20,385	
United Provinces	1891	5,447	1,374	385	13,302	147	222	18,777	233
	1901	7,100	2,179	243	50,629	500	65	60,716	
Baroda	1891	8	26	3	.....	.....	4	41	
	1901	6,991	12	8	144	.....	13	7,168	
Central India	1891	75	69	3	8	.....	.....	155	
	1901	659	526	2	2	.....	.....	1,189	
Rajputana	1891	75	8	6	.....	.....	.....	89	
	1901	138	557	45	269	.....	.....	1,009	
Hyderabad	1891	1,965	462	293	642	.....	4	3,366	
	1901	2,412	538	844	1,037	277	114	5,222	
Mysore	1891	693	41	28	783	143	114	1,802	
	1901	2,606	207	88	1,816	105	299	5,121	
Cochin	1891	No	figures	.....	.....	.....	.....	.....	.....
	1901	1,803	.....	41	.....	.....	52	1,896	
Travancore	1891	No	figures	.....	.....	.....	.....	.....	.....
	1901	78,217	4	80	3	10	4	78,318	
Total	*1891	207,546	33,329	197,487	24,412	46,009	67,925	576,708	
	†1901	305,917	43,064	216,915	68,489	37,313	153,768	825,466	
Numerical increase		98,371	9,735	19,428	44,077	8,696	85,843	248,758	
Increase per cent		47	29	10	180	—19	126	43	

the recent famines that the greatest influx into the Christian fold is seen. In the Central Provinces, which were hardest hit of all, the number of converts has risen from 1,000 in 1891 to 10,000, and in Bombay from 5,000 to 33,000. In Berar the number has risen from 37 to 745, in Baroda from 41 to 7,168, in Central India from 155 to

* Page 179, Census Report, 1890. † Page 399, Census Report, 1900.

1,189, in Rajputana from 89 to 1,009, and in Mysore and Hyderabad the increase is equally remarkable. Here, no doubt, we have a new agency at work, that of the Orphan Asylums, into which so many of the helpless waifs of the great families were received; and besides this we see the effects of the emotions of gratitude and affection which were aroused by the devoted labors of the missionaries, to whose zeal and untiring energies every spectator, including Lord Curzon, the Viceroy, has paid such liberal tribute.

Turning to the grouping of the six main denominations and looking to the three bottom lines of the table, which contain the total figures of converts attached to the different denominations as shown in the Census Reports for 1891 and 1901, we see the general results of the campaign against heathenism carried on by the great missionary organizations at work in the country. The number of converts who belong to the Anglican communion has risen from 207,546 to 305,917—an increase of 98,371, or 47 per cent.* These are mainly attached to the Church Missionary Society, with its daughter the Church of England Zenana Society, and to the S. P. G. The Presbyterian churches have raised their numbers from 33,329 to 43,064, or 29 per cent. The Baptists have increased from 197,487 to 216,915, a rise of 10 per cent. The Methodists and Wesleyans return an increase of 180 per cent., while the Congregationalists show a decrease of 19 per cent., but this is due to the fact that the missionaries of the London Mission in some parts of India, especially in Madras and Travancore, instructed their converts to record no denomination, on the ground that they wished to discourage the idea that there were any real differences of belief between different Christian sects. The Lutheran missions, including the Danish Mission in Chota Nagpur and the Basel Mission on the West Coast of Madras, record the greatest growth of all, from 67,925 to 153,768, or 126 per cent. The total increase under all these groups is 248,758, or 43 per cent.

We have, however, another source of information on the subject which should not be neglected in the "Statistical Tables of Protestant Missions," which are based on returns sent in from the different missions. These show the number of persons whom the mission heads return as belonging to their communities, while the Census statistics show what the people return as regards themselves. The mission figures work out to a total of 808,210 native Christians, which involves a smaller difference, from the 825,466 of the Census Report, than one might have expected. If we compare the two sets of figures for each group of denominations the results are as follows:

GROUP OF DENOMINATIONS	*By Census Tables*	*By Statistical Tables for Protestant Missions*
Anglican	305,917	184,274 (?)
Presbyterians	43,064	57,065
Baptists	216,915	154,078
Methodists	68,489	133,446
Congregationalists	37,313	171,130 (?)
Lutheran	153,768	108,217
Total	825,466	808,210

It would seem from this comparison that more converts have returned themselves as members of the Anglican, Baptist, and Lutheran communities than their pastors would admit as belonging to their

* Erroneously put at 98,471, or 48 per cent., in the original article and table. See also note on page 857.—*Editors of* THE MISSIONARY REVIEW.

flocks, and, on the other hand, fewer Presbyterians and Methodists and far fewer Congregationalists have done so. Table B, compiled from the "Statistical Tables," shows the numbers assigned to each group of denominations in the different territorial divisions for which statistics are there given, as well as in the larger administrative areas adopted by the Census Report.

When we pursue the comparison of these figures into the different Provinces and States we find a number of difficulties and discrepancies, which are partly explained by the change in the system of grouping referred to above, but in some cases seem to be due to other causes. Thus in Assam, according to the figures in Table A, the Presbyterians have risen in ten years from 7,000 to 16,080, and the Methodists have fallen from 6,750 to 4,000. This is due to the fact that the converts made by the Welsh Calvinistic Methodist Mission are now tabulated as Presbyterians instead of Methodists. Looking to Table B, we see that the Scotch Mission returns its members as thirty-nine and the Welsh Mission returns 8,703, the total of the two figures being considerably less than the Census return attributed to "Presbyterians."

Again, in Madras the Presbyterian figures of the Census show a decrease from 16,742 to 8,339, and in the Punjab from 9,235 to 4,151. In the Punjab there are a large number of active societies belonging to this group, the American Reformed Presbyterian, the Reformed Church of America, the Presbyterian Church of the U. S. A., and the Church of Scotland Mission, and, according to the figures given in the "Statistical Tables," their numbers have risen from about 14,000 in 1890 to 22,242 in 1900. Similarly, in the Madras Presidency, where in 1890 they had but few missionaries, they now return over 14,444 converts, and the census figures disagree strangely in both cases. These mistakes seem to be connected with those which have affected the figures for the Congregationalist group, and possibly for the Methodist group also. The total for the Congregationalist group was returned in 1890 as 46,009, but the details recorded against each Province work out to a total of only about 7,500. Whether the total was vitiated by the inclusion of some of the "Minor Denominations," or of those who only returned themselves by the vague name of "Protestant," or whether some figures have dropped out in the Provincial details, it is at this distance of time impossible to discover; but it is evident that the comparison of the Denominational figures of the two censuses must not be pushed too far, as justifying any conclusion as to any great increase, and especially as to any decrease, of the number.

Again, the statistics given for Burma are perplexing. According to them there has been a large increase in the number of Anglicans and of Methodists, but a fall of 14,000 in the Baptist community. Turning to the "Statistical Tables of Protestant Missions" for both periods, we find that the number of Baptists is returned as 81,805 in 1890, with over 30,000 communicants, while the number of converts for 1900 is given as only 37,929. The mission in Burma is conducted by the American Baptist Missionary Union, and I have not had access to any report of this society which might explain the cause of this decrease in numbers.

Besides the converts who are grouped under the leading denominations, there are a considerable number outside of these groups, and a still larger number who have not given the name of any denomination to which they belong. There were nearly 110,000 such in 1890, and

the number has grown to 145,199 in 1900. Definite comparison can only be made in one case—that of the Salvationists, whose numbers were 1,138 in 1890, and are now 18,847; they are found almost entirely in Bombay, Madras, and Travancore.

It is possible that many of those who returned no denomination may belong to the Roman Catholics, but, omitting these, all the rest can be classed as Protestant, whose total number will, therefore, be 628,368 for 1890, and 868,745 for 1900, a rise of 240,377, or 38 per cent.

It is time now to leave the statistics and tables of the Census and to turn to the report itself. It is a matter for congratulation that the duty of reviewing the figures and pointing out their meaning should have fallen to one so sympathetic and large minded as Mr. A. E. Gait. In some previous Census reports we have noticed a tendency to treat the question in a rather distant and purely arithmetical tone, as if the variations in a sect which numbers only some 1½ millions or 2 millions were scarcely worthy of consideration to a writer who is dealing with the fortunes of 250 or 300 millions. But here a different and a much more sympathetic tone is adopted, the causes which have influenced the conversion are thoughtfully considered, and several interesting facts and arguments are set out which will be valuable to those who advocate the missionary cause on public platforms.

A warning is given against too much haste in admitting catechumens to baptism. Mr. Burn writes of the Methodist mission in the United provinces: "The results show that if a high standard is not insisted on, converts are easy to obtain. . . . It is obvious that where conversion has been so easy, relapses are likely to occur, and there is, in fact, a wide difference between the statistics of this mission, which show between 80,000 and 90,000 members, including probationers, instead of 50,000, as recorded in the Census." * This point has, as the Census Commissioner remarks, "an important bearing on the statistics showing the relative degree of success attained by the missionary bodies, and on the permanence and completeness of the work. In the district of Nadiya, in Bengal, the evil effects of the wholesale admission to the Church of many imperfectly converted persons who came under the influence of the missionaries during the famine of 1838 continue to make themselves felt even at the present day."

But the most important portion of these pages in the report is devoted to analyzing the motives which have led to this great change of religion, and the effect it has produced in the lives and conduct of the Christian converts. We are met on the threshold by the objection, which is so often heard in hostile mouths, that Christians are bought by bribes of money and employment, and that conversion is due to the prospect of advancement in life. This objection, at any rate in the crude form here set down, is amply met by a remark quoted from Mr. Burn, the Census Officer for the United Provinces:

> In the early days of Christian missions it was almost a necessity that the missions should provide means of subsistence for their converts, and the result of this is still felt as a hindrance in mission work, and the charge is freely made that the converts change their religions for material gain. Such a charge can not be maintained now when numbers have increased so enormously, while the expenditure of this [the Methodist]

* Compare the figures for the United Provinces in the column headed "Methodist Wesleyans" in Table A, 50,629; in Table B, 92,725.

Native Christians in "Statistical Tables of Protestant Missions for 1900"

Table B PROVINCE OR STATE	*Anglicans*	*Presbyterians*	*Baptists*	*Methodists (Wesleyan)*	*Congregationalists**	*Lutheran German*	*Total*
Assam	2,225	39	9,972	8,703	.....	.....	20,939
Bengal: Calcutta	2,142	496	842	925	784	.....	5,189
South of Calcutta	3,801	.....	1,845	644	1,187	.....	7,477
East and North of Calcutta	6,204	124	289	1,573	34	.....	8,224
East Bengal	1,201	.....	9,262	.....	238	.....	10,701
North Bengal	.....	60	665	.....	.....	.....	725
Sikkim	.....	3,489	.....	.....	.....	.....	3,489
Orissa	.....	.....	6,188	.....	.....	.....	6,188
Chota Nagpur	15,127	.....	.....	.....	.....	46,571	61,698
Santhal	3,954	1,145	12,803	.....	.....	.....	17,902
Behar	295	163	361	583	.....	707	2,109
Total, Bengal	32,724	5,477	32,255	3,725	2,243	47,278	123,702
United Provinces: East Div.	2,572	2,269	No figs.	2,169	482	.....	7,492
Oudh	683	.....	136	5,857	.....	.....	6,676
West Division	2,752	1,719	302	84,699	280	.....	89,752
Total, United Provinces	6,007	3,988	438	92,725	762	.....	103,920
Punjab	9,921	22,242	1,585	2,064	.....	171	35,983
Rajputana	168	1,544	.....	2,360	.....	.....	4,072
Bombay: Sindh	167	.....	.....	204	.....	.....	371
Gujrat	.....	3,238	.....	4,667	.....	.....	7,905
Bombay City	904	235	.....	721	8,714	.....	10,574
North of Bombay	5,942	50	.....	145	.....	.....	6,137
South of Bombay	353	1,620	.....	.....	211	1,912	4,096
Canara	.....	.....	.....	.....	.....	5,737	5,737
Total, Bombay	7,366	5,143	.....	5,737	8,925	7,649	34,820
Central India	.....	2,000	.....	.....	.....	.....	2,000
Berar	.....	.....	.....	107	.....	.....	107
Central Provinces	843	1,076	.....	606	.....	4,291	6,816
Hyderabad	2,403	1,112	495	7,576	.....	.....	11,586
Mysore	1,026	.....	12	3,653	560	.....	5,251
Coorg	.....	.....	.....	.....	.....	370	370
Madras: Bellary	6,243	.....	9,880	.....	2,832	.....	18,955
Malabar	.....	.....	.....	.....	.....	6,035	6,035
Tinnevelly	35,515	.....	.....	.....	63,152	.....	98,667
Madura	3,976	.....	.....	.....	17,276	1,271	22,523
Tanjor	3,236	.....	.....	969	.....	12,591	16,796
Trichinopoly	2,642	.....	.....	276	.....	414	3,332
Coimbatore	.....	.....	.....	768	909	272	1,949
Nilgiris	1,339	.....	113	227	.....	681	2,360
Salem and Arcot	776	10,102	.....	.....	1,003	2,422	14,303
Chingleput	.....	1,265	800	2,303	.....	231	4,599
Madras	4,161	1,069	300	1,029	965	1,248	8,772
Nellore	.....	.....	52,031	.....	.....	2,449	54,480
Cuddapah	3,834	688	.....	.....	9,274	79	13,875
Kistna	13,103	.....	2,386	.....	.....	20,486	35,975
Godavery	1,767	.....	5,882	.....	.....	.....	7,649
Vizagapatam	.....	1,320	.....	.....	77	.....	1,397
Total, Madras	76,592	14,444	71,392	5,572	95,488	48,179	311,667
Cochin	99	.....	.....	.....	.....	.....	99
Travancore	35,515	.....	.....	.....	63,152	.....	98,667
Burma	9,385	.....	37,929	618	.....	279	48,211
Grand Total	184,274	57,065	154,078	133,446	171,130*	108,217	808,210

*Mr. Eugene Stock, of the Church Missionary Society, says that "the London Mission," included among "Minor Denominations," is the London Missionary Society, and therefore its figures (10,321) should be added to the Congregationalists. He also points out an apparent error in the table on page 857, in the summary of figures from the Statistical Tables of Protestant Missions. In the column headed Congregationalists, 63,152 represent the Christians of

mission shows a lower rate per head than that of any mission in the Province.

But the fact remains that the converts belong mainly to the lower castes and to the aboriginal tribes, and the nature of the mixed causes which contribute to this result deserves to be, and has been, carefully analyzed. Speaking of the great increase which has taken place among the Mundas and Oraons, aboriginal tribes of Chota Nagpur, "where the Lutheran missionaries who sympathize with them in their disputes with their landlords, and who maintain excellent schools, have raised the number of their converts from 23 to 69 thousand," while the number of Roman Catholics has risen from 78 to 90 thousand, the Census Commissioner writes:

One of the oldest missionaries in Chota Nagpur tells me that the movement among the aboriginal tribes of that tract is purely social. They look to the missionaries for help in their disputes with their landlords, and they see in Christianity a means of escape from the payment of fines imposed on witches and on those who are supposed to have neglected the demons, and from the persecution to which they would be subject if unwilling to meet the demands of the *Bhuts* (spirits) and their earthly servants.

There is no doubt that the converts in Chota Nagpur are the class among whom, more than any others in India, the motives for conversion have been, to a large extent, material and earthly, but no one can suppose that these uneducated and uncivilized tribes are able to rise at once to a high spiritual conception of the new faith. Mr. Francis, in the Madras Report, dealing with the lower castes of Hindus rather than with aboriginal tribes, puts the case in a clear and more encouraging way:

The classes of Hindus which are lowest in the social scale . . . have little to lose by forsaking the creed of their forefathers. As long as they remain Hindus they are daily and hourly made to feel that they are of commoner clay than their neighbors. . . . But once a youth from these people becomes a Christian his whole horizon changes. He is as carefully educated as if he were a Brahman; he is put in the way of learning a trade or obtaining an appointment as a clerk; he is treated with kindness and even familiarity by missionaries who belong to the ruling race; takes an equal part with his elders and betters in the service of the Church, and in due time can choose from among the neat-handed girls of the mission a wife skilled in domestic matters and even with some little learning. . . . The remarkable growth in the numbers of the native Christians thus largely proceeds from the natural and laudable discontent with their lot which possesses the lower classes of the Hindus, and so well do the converts, as a rule, use their opportunities, that the community is earning for itself a constantly improving position in the public estimation.

Causes of the Increase

I will close these quotations with one in which the Census Commissioner, Mr. Gait, records the aspect of the question presented to him by a Madras missionary of forty years' standing.

According to him the chief human causes (for the increase) are:

1. Antecedent labor, or the cumulative result of the efforts made in previous decades.

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the London Mission in Travancore, but, just before, there appears exactly the same figure, 63,152, against *Tinnevelly*, where the L. M. S. has no mission. This makes the total given for Congregationalists, 171,130, which is manifestly wrong by this figure of 63,152. Tinnevelly is only credited with 35,515 Anglicans, whereas the right number is not far short of 100,000. Perhaps the 63,152 stated to be Congregationalists in Tinnevelly ought to be added to the Anglican.

2. Increased efficiency in missionary workers, both foreign native, who are better qualified than at any previous time; the former have studied not only the vernaculars, but also Sanscrit literature, and are thus in closer touch with the spiritual perplexities of the Hindus.

3. The translation of the Bible into the vernaculars, and its extensive distribution among all classes.

4. The improved status of the native community, who by their intelligence, education, and energy have won for themselves a much higher position than they had formerly.

5. The spread of Western education, which has broken down old superstitions and prejudices.

6. The help rendered to the needy in famine years, which has made them feel that the Christians are their best friends, and that the religion which prompted this help must be the best.

7. The impartiality and disinterestedness of the British Government, which has conferred so many blessings on the people and is known to be a Christian government.

It is highly interesting to compare the three views represented in these extracts. The old missionary of Chota Nagpur, whose experience lies in the part where, tho the numbers have been extremely large, the religious character of the converts is less satisfactory than elsewhere, writes in a tone of much discouragement. The government official in Madras takes a broad administrative view of the rise in the standard of civilization and comfort which Christianity has brought about. The old Madras missionary, living in the parts where the preaching of the Gospel has had its earliest successes and has struck furthest into the roots of the popular mind, takes the deepest, most spiritual, and most sanguine view of its effects. There is truth in all these views. While rejoicing in the Census statistics of conversion, we must not suppose that the whole Christian edifice is built up at once simultaneously with the profession of the faith and with baptism. The task of maintenance and of edification is as important as the task of evangelization, and demands a constant and concurrent growth in the number of the pastorate, to raise the converts to a constantly higher level. Those who know the country can quote many instances of the highest courage, faith, devotion, and piety among them. But it is no small matter to have placed the convert's feet on the first rung of the ladder, to have obtained even the first step toward success by baptism, to have cut off the contamination of heathen surroundings, superstition, immorality, oppression, and cruelty, to have placed him under such influences as those which emanate from the church and the mission-house, and to have opened out to him the possibilities of a larger life and a higher civilization.

These are the thoughts, full of hope and encouragement, with which a perusal of the Census Report on the growth of Christianity in India must fill every healthy mind, and as we rise from its study the thought springs to our lips, "How mightily grew the Word of God and prevailed."

EDITORIALS

The Prayer Spirit in Missions

To our minds, the most interesting and hopeful sign on the horizon is the multiplication of circles for prayer, for every great crisis of missions has been turned by believing prayer.

Prayer is needed for the thrusting forth of laborers into the harvest-field. But in Zech. viii : 20–23 another phase of prayer for missions is suggested—the effect directly on the heathen world in *impelling them to come to the praying people of God*, as well as to impel God's praying people to *go to them*. Zechariah represents the inhabitants of many cities as coming up with one common agreement to pray before the Lord, and as a consequence ten men out of all languages of the nations lay hold of the skirts of Him that is a Jew, saying: "We will go with you, for we have heard that God is with you."

Prayer is represented in the Word of God as bearing to missions a vital relation, and this is fourfold:

1. THRUSTING FORTH LABORERS (Matt. ix; Acts xiii).

2. EMBOLDENING LABORERS IN TESTIMONY (Eph. vi).

3. ASSURING TO THE WORD FREE COURSE (I. Thess).

4. AWAKENING THE NATIONS TO SEEK SALVATION.

To this last this text specially refers, and it is the most neglected and forgotten phase of the whole subject. True prayer is but the echo of God's voice in the suppliant, and hence but a sign of purposed blessing on His part. He who moves His people to pray moves also the lost and destitute souls for whom they pray to hunger and thirst after salvation, so that they do not even wait to be approached, but themselves come to seek God's people.

Dr. R. McKilliam writes:

Our hope was centered in Mr. Radcliffe's visit to old Medrum, a small Aberdeenshire town. I shall never forget the night on which he gave his simple message. The Free Church, of which Mr. Garioch was pastor, an exceptionally large building, was crowded. People of every denomination, and from all parts for many miles round, had flocked to hear him. I think most of us were disappointed. We had expected something entirely out of the ordinary in eloquence and learning. The address was short, and was more simple than we were accustomed to. At the close Mr. R. invited those who were anxious to receive the salvation of their souls to remain. Some of us, I regret to say, did not expect many to stay after the disappointing sort of address to which we had listened, and we had what we expected—nobody remained.

Then we had such a rebuke and such a lesson of simple faith in God as the writer will never forget. That man of childlike faith stood up and said to the handful of workers who had remained behind, looking at him with blank disappointment written in every face: 'Friends, have faith in God. Let us ask God to send them back'! Then he prayed as a child would speak to his father. While he prayed, one by one the people began to drop in; by and by, in twos and threes; and, later on, in crowds, until, before the prayer was finished and a hymn sung, the big kirk was again one-third full.

Then what a night we had! There was a wondrous breakdown; boys, girls, young men and women, old gray-haired fathers and mothers wept together like babies. Dear old Mr. Garioch was quite at home in the blessed work of pointing out to burdened souls the way of life. Our brother R. was able to be with us only one night at the time. Yet for many, many months we continued to reap, and the place was literally changed. On that first night of the revival in old Medrum some of us began to learn the secret and source of revival; and blessed be

God, for well-nigh forty years we have never quite lost the practical results of it from our life and ministry."—*Life of Reginald Radcliffe*, pp. 72, 73.

The Martyr Spirit in Missions

There is preeminent need in the mission field of the martyr spirit—not the dying martyrdom, but the *living* martyrdom. As Paul said: "I die daily." "Neither count I my life dear unto myself."

There are two or three recent books which are especially of use in emphasizing this aspect of missions: Miss Carmichael Wilson's "Things As They Are," Mrs. Howard Taylor's "Pastor Hsi," and James Chalmers' Biography. The first gives us a glimpse of the real destitution and degradation of women and girls in India—it is a glimpse into hell as it now exists; the second exhibits the niggardly spirit that is found even among Christians everywhere, both in working and giving; and the third shows us a man who is so absorbed in his work for souls that he cares for no furlough, and dares any danger, and welcomes even death, if he may but save souls from sin.

One peril in Christ's work is learning to do it easily, cheaply, and without cost of effort and sacrifice. The romance of missions must be dispelled before the real work of missions is even truly begun. It is easy to aspire to heroism, but it is not so easy to be a hero.

Side-Lights for Mission Study Classes

The man or woman who has to plan out the work of the mission study class quickly sees that the book to be studied is necessarily little more than an outline. To question a class upon its contents is almost as insipid as questioning them upon a list of rules or a catalogue. What such a leader of classes now longs for is side-light upon the text. Details must be had, or the class-work is juiceless if not fruitless.

One naturally turns to the denominational magazine. But it often happens that generalities only can be found concerning the point to be illustrated. For instance, supposing the point to be pressed is the reality of conversion among Chinese Christians. The missionary magazine has vivid details illustrating some other point, but the only fact near to the present needs of the class which it contains is something like this: "A letter from West China mentions the pleasing fact that an earnest native Christian is preaching every Sunday without receiving any salary." The statement can make no picture in the minds of the class.

If one could question the missionary who wrote the letter alluded to, the same fact—for we use for illustration an actual fact—would be told somewhat as follows:

Old Ching is a villager living in the Hsuchau district of the Szechwan province, West China. He is just a plain, every-day villager, with faded clothes, weather-beaten face, thin, straggling grey beard, and a head like polished ivory. He is sixty years old, but every Sunday morning, rain or shine, finds him at a village ten miles from his home, sending the crier through the street with a gong to call the people to hear the "Jesus doctrine." When the congregation has come together, old Ching sings a hymn—if croaking recitation in a quavering voice can be called singing; he reads a few verses from the New Testament, and then expounds the truth with a vigor and a wealth of homely Chinese illustration that fairly forces the new thought into sluggish minds. After a fervent prayer, the preacher hurries away, for he has other work to do. He trudges ten miles through dust or mud back to his own village, and there, with crier and gong, he immediately collects another congregation, and drives home another Gospel truth. By this time it is two o'clock, when all the villagers

go to dinner. So Mr. Ching goes to his house to rest. At evening he reappears; the booming gong calls up the village again, and another passage of Scripture is given to the people in a form that they can use. Every Sunday the old man spends in this way. He has done so for almost two years. Why does he do this? Not for money, since he is not paid for his fatiguing labor. If you ask him why he does it, he will answer: "There is no one else; and I have to tell my neighbors of the Savior who has done so much for me, because they need Him, too."

Half a dozen particulars have now thrown light upon the statement, and have proved that the Gospel has taken root in this peasant's heart for all time.

Our object in calling attention to a commonplace principle is to point out the service which the MISSIONARY REVIEW is rendering to those leaders of study classes who know what it is. It has room for details; it sends to the ends of the earth to get details, and it plans to make them become illuminating sidelights. Current numbers always have some material definitely related to the study of missions in China. When the study of Japan is taken up, the REVIEW may be relied on to be the best of helpers, because it collects facts from the whole field. The sixteen bound volumes of the MISSIONARY REVIEW form a great treasury stored with the ethnology, sociology, and theology of the non-Christian races, and the history, biography, and other lore of the mission enterprise.

The moral of these remarks is that recourse to the MISSIONARY REVIEW is an opportunity which the leaders of mission study classes can not afford to neglect. The teacher who can bring to his class, from real life, one or two incidents like the one given above, which fit the point of the lesson, has driven that point home and clinched it.

The Editors' Outlook for 1905

In our advertising pages will be found some of our plans for making the REVIEW a power and a pleasure to our readers during the coming year. Some of these plans deserve especial emphasis here.

We are pleased to announce that we have entered into an arrangement with the Bureau of Missions, whereby their active editorial cooperation is secured, and Drs. Dwight, Haven, and Tupper become co-editors. We have also the promise of advice and assistance from many of the officers of denominational and inter-denominational missionary societies.

As to specific points in our outlook, we refer our readers to the prospectus. The names among our contributors would alone insure articles of the highest order. Few realize the wide range which these contributors and articles cover, or the value and diversity of material found in one volume of the REVIEW. The yearly index is worthy of study.

We mention only a few items from our bill of fare for 1905:

Robert E. Speer—"A Review of 1904."

Dr. A. F. Schauffler—"City Missions and Social Settlements."

G. S. Eddy—"Unoccupied Fields in India."

Rev. H. P. Beach—"Educational Missions."

A Christian Chinese—"Obstacles to Missions in China."

D. C Greene—"Japanese Christian Leaders."

Rev. Samuel A. Moffet—"Gospel Miracles in Korea."

Dr. Charles R. Watson—"Hindrance to Missions in the Sudan."

Dr. William I. Haven—"Denominational Missionary Campaigns."

S. Earl Taylor—"Missionary Exhibits."

We shall aim to make the REVIEW increasingly of specific value to those who seek to awaken missionary interest and give missionary instruction at home. The spiritual element of missions will also be emphasized.

BOOKS FOR THE MISSIONARY LIBRARY

ISLAM AND THE ORIENTAL CHURCHES: Their Historical Relations. Students' Lectures on Missions, Princeton Theological Seminary, 1902-3. By William Ambrose Shedd. 253 pp., with 2 maps. $1.25, *net*. Presbyterian Board of Publication, Philadelphia. 1904.

The lectures contained in this book which will prove most useful to the ordinary reader are the 4th and 5th, as grouping together a considerable amount of information in regard to early Nestorian Missions in Asia, their success, and the method of their extinction.

Mr. Shedd points out that the widespread Christianity of Asia, which had no permanence, is an object-lesson for modern missions. In order to be permanent, "Christianity must enter into the intellectual life of the people, and if there is no such life it must create it. . . . Christian schools, the Bible, and other Christian literature in the vernacular—the creation of a truly national culture—are indispensable to the conquest of a nation." Nestorian missionaries seem to have done little—they may not have had the ability to do much—for the Christian culture of their converts among Turks, Arabs, and Persians. For this reason, when the sword of Tamerlane had purged the continent, even the very memory of Christianity was extinct in Central and Eastern Asia. On the other hand, Greeks, Syrians, and Armenians in Western Asia received a new culture, a system of thought, and a literature through Christianity, and the tenacity of their hold upon the faith delivered to their fathers is proverbial.

The scope of the book is restricted in the main to a field that does not extend west of Persia, Mesopotamia, and Arabia, to that part, only, of Church history which refers to the Nestorians and Jacobites, and to a period of time that ends with Tamerlane and the fourteenth century. Moreover, while those parts of the lectures which relate to the Christian Church bear the marks of original research in Syriac texts, those referring to Mohammedanism are gathered almost entirely at second hand, and are of the quality to be expected in generalizations founded on the generalizations of some one else.

These two peculiarities (frankly admitted or implied by the author in his Introduction) might well have suggested the choice of a title less comprehensive and therefore less open to the accident of misleading those who resort to the book with expectations that the author did not intend to satisfy.

D.

SOCIAL PROGRESS: A YEAR-BOOK. By Dr. Josiah Strong, Editor. 8vo, 273 pp. $1.50. The Baker and Taylor Co., New York. 1904.

Dr. Strong has a genius for statistics. A glance at the Index of this volume will reveal something of its value, especially to public speakers and students of social problems and the world's progress. As President of the "American Institute of Social Service" the editor has peculiar facilities for gathering and issuing such a book of statistics. It may be, and doubtless will be, well used by some and abused by others, for too much or too little may easily be deduced from mere figures. The scope of the book is broad and its character is comprehensive, taking in the areas and populations of continents and countries, the relative financial, commercial, and military strength of various nations, immigration statistics for America, birth and death rates, illiteracy—in fact, almost every department is represented not only in figures but by a digest of the laws on the subject and reviews of social progress in various countries. Would you know how

much alcohol or tobacco is consumed? Ask Dr. Strong. Would you know the principle societies working for social betterment? Look within this book. Would you like to quote police or vital statistics? Ask the same encyclopedia. The figures and facts are gathered from reliable sources, but it takes a genius like Dr. Strong to use them as powerfully and as graphically as he has done in "Our Country." *

CHILDREN OF THE FOREST. By Rev. Egerton R. Young. Illustrated. 8vo, 282 pp. $1.25 *net*. Fleming H. Revell Co., New York, 1904.

This is a love story of life among the Ojibway Indians of Canada. It is a rather ordinary tale of rivalry, parental opposition, and adventure, except that it is unique in its picturesque and romantic surroundings. There is also an educational value in the description of Indian customs and the bits of Ojibway folk-lore. Children will find it interesting, like all of Mr. Young's books, but it is not distinctively missionary, *

AFTER A HUNDRED YEARS. Illustrated. 8vo. 124 pp. The British and Foreign Bible Soriety, London. 1904.

This is a popular illustrated report of the British and Foreign Bible Society for the centenary year 1903–4, and as such has a peculiar interest and value for all who are working for the spread of the Gospel. There are in it many interesting incidents showing the power of the Word of God to transform men. *

EVANGELISM. By Rev. G. Campbell Morgan, D D. 12mo. 100 pp. 50 cents. The Bookstore, East Northfield, Mass. 1904.

Dr. Morgan is a prince among preachers, teachers, and evangelists. His lectures to theological students given in these pages are exceedingly suggestive and stimulating not only to those who are preaching the Gospel at home, but also to missionaries abroad. They deal with the preacher, his message, his methods, and the present needs. *

FOR CHRIST IN FUH-KIEN. Illustrated. 12mo. 2*s*. 6*d*. Church Missionary Society, London. 1904.

This is a new edition of the interesting story of one of the China missions of the C. M. S. That it has been deemed worthy of a fourth edition is sufficient recommendation. It tells a story of progress in this province which is remarkable in many ways. Last year nearly 1,000 Christians were baptized in this one mission. *

AT the request of Dr. Otto Pautz we call attention to the fact that in our review of his book (November, 1902, pp. 863–4) his name was misspelled Pantz. The name of the publishers should have been J. C. Henrichs'sche Buchhandlung. *

NEW BOOKS

A SHORT HANDBOOK OF MISSIONS. By Eugene Stock. 1*s*. and 1*s*. 6*d*. Church Missionary Society, London. 1904.

HOLDING THE ROPES. By Belle M. Brain. 12mo. $1.00 *net*. Funk & Wagnalls Company, New York. 1904.

EVANGELISM. By G. Campbell Morgan. 12mo. 50 cents. The Northfield Bookstore, East Northfield, Mass.

THE PENETRATION OF ARABIA. By David G. Hogarth. Maps, drawings, photographs. Frederick A. Stokes Co. 1904.

MIF-TAH-UL-GORAN. By Rev. Almad Shah. A concordance of the Koran. 10 rupees. S P. G. Mission House, Hamirpore, Upper India. 1904.

ISLAM AND ORIENTAL CHURCHES. By William A. Shedd. 12mo, 253 pp. $1.25 *net*. Presbyterian Board of Publication. 1904.

CHINA MARTYRS OF 1900. By Robert C. Forsyth. Illustrated. 8vo. 7*s*. 6*d*. Religious Tract Society, London. $2.00 *net*. Fleming H. Revell Co. 1904.

FOR CHRIST IN FUHKIEN. Illustrated. 12mo, 183 pp. 2*s*. 6*d*. Church Missionary Society, London. 1904.

DUX CHRISTUS. An Outline Study of Japan. By William E. Griffis. 35 cents. MacMillan Co. 1904.

SUNRISE IN THE SUNRISE KINGDOM. By J. H. Deforest. Illustrated. 60 cents. Young People's Missionary Movement, New York. 1904.

MISSIONARY PIONEERING IN BOLIVIA. Illustrated. 2*s*. 6*d*., *net*. H. A. Raymond. 16 Paternoster Square, E.C., London. 1904.

SOUTH AMERICAN REPUBLICS. By Thomas C Dawson. 2 parts. 12mo. $1.35 *net*. G. P. Putnam's Sons. 1904

CAPTAIN ALLEN GARDINER. 75 cents. Gospel Union Publishing Co., Kansas City, Mo. 1904.

KING LEOPOLD'S RULE IN AFRICA. By Edmund D. Morel. Illustrations and maps. William Heineman, London. 1904.

NORTHERN TRIBES IN CENTRAL AUSTRALIA. By Baldwin Spencer and F. J. Gillen. 8vo. MacMillan Co., New York. 1904.

THE PRESENT SOUTH. By Charles Murphy. 8vo, 334 pp. $1.50 *net*. MacMillan Co. 1904.

SOCIAL PROGRESS. By Josiah Strong, LL.D. 8vo. $1.50. Baker & Taylor Co. 1904.

CHILDREN OF THE FOREST. By Egerton R. Young. Illustrated. 12mo. $1.25 *net*. Fleming H. Revell Co. 1904.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Battle Against Vice and Crime The thirtieth annual report of the New York Society for Suppression of Vice is a very interesting and alarming document. The facts it reveals are unknown to most people, but ought to be known for the preservation of society.

The details are too bad to be fully spread before the public, and the secretary has to be content with hinting at their vileness. The books and pictures scattered broadcast are unmentionable for filthiness; but there are some manufactured goods, meant to promote sexual vices, which are even more vile and desgusting. Anthony Comstock can only say: "Imagine the worst, and you will not overreach the mark of devilish intent and purpose." This society seized catalogs of 46 academies and institutions for boys, and others of girls' schools, by which these venders of hell's goods can get the addresses of youth. Circulars are seized, obscene pictures and negatives for producing them—in one case over 1,500 of each! Another man had in his possession over 90,000 of immoral books, leaflets, pictures, and circulars. Some of the work of these manufactures are for the use of women and girls, and are indescribable. The total arrests for the year are 58, and the gross weight of seized matter over 4 tons! It is a fight with the "wild beasts of Ephesus." Mr. Comstock dares a martyr's death to unearth all this diabolical plotting against human purity.

Dr. Morgan Dix writes to him:

> To me there is nothing more inexplicable on any grounds which would justify it even to bad people, than the steady, cold-blooded, diabolical effort to corrupt the young and poison the spring of human life at the source; and when I ask for the motive, I can find none whatever in the line of profit or advantage to the monsters who engage in that propaganda. I set it down to the direct instigation of the devil; and if I had any doubt of the existence of evil spirits, thirsting for the destruction of souls and bodies in hell, that doubt would disappear before the statistics of the infernal work of the systematic crime-breeders of the day.
>
> You have had a long and hard battle in your time, and have earned the thanks of all lovers of righteousness, and the favors of the pure and holy God in that conflict. May your life be prolonged to wage war for truth, virtue, and cleanliness against the powers of darkness, moral or spiritual, wherever and whatever they be. A. T. P.

Work for the Redemption of Israel Rev. Louis Meyer writes that last May the M. E. Church (South) Board of Missions made an appropriation for the support of work among the Jews, and appointed as missionary Rev. Julius Magath, himself a Hebrew Christian. In 1894 the Reformed Presbyterian Church opened a station for work in behalf of the Jews in Philadelphia, and at its last meeting the Synod appointed a Board of Jewish Missions. Rev. M. Greenberg is the missionary in charge. The New York City Mission and Tract Society, through Rev. B. Angel, holds three Gospel meetings each week for Jews in the DeWitt Memorial Church, with an attendance steadily increasing. The sewing-school held in the same church by Miss Schabka attracts crowds of Jewish girls, to whom the story of the Cross is told.

United Presbyterian Work in Figures This body of Christians sustains missions in Egypt and North India, and as the following statement shows,

taken from the last report recently published, has attained to good success:

Ordained missionaries		41
Physicians—men 3, women 5		8
Women missionaries, unmarried		46
Wives of missionaries		43
Total foreign missionaries		138
Total foreign workers		154
Native ordained ministers	48	
Licentiates	31	
Other native workers	717	
Total native workers		796
Total workers, native and foreign		950
Mission districts		24
Total membership		16,434
Received on profession in 1903		1,954
Total Christian community		39,231
Sabbath-school scholars		15,069
Boarding and high schools		25
Pupils in same		4,175
Day and village schools		254
Pupils in same		15,791
Total schools		295
Total pupils in same		20,964
Native contributions for church work		$26,382
Native contributions for all purposes		$96,238

What One Home Mission Society is Doing

The American Missionary Association has issued a list of all its workers, missionaries, pastors, and teachers, in its various fields for the present year. The list comprises 762 names, appointed from some 40 states and territories, from Canada, Alaska, Porto Rico, and the District of Columbia. Of the entire list the State of Georgia is credited with 91, Massachusetts follows with 64, while Tennessee stands third with 57 names to its credit. In these lists, issued from year to year, the noticeable thing is the steady increase of appointments from the Southern States, and a most encouraging state of affairs, since the great majority of persons appointed from the South are those who have had their training in the schools of the association. It would be a strange and most discouraging fact if, after all these years of training, men and women of character and attainment suited to the needs of the work were not to be found in considerable numbers.—*Congregational Work.*

Second-hand Spectacles Wanted

This statement and appeal, taken from the *Missionary Herald*, relate to a phase of benevolence of which the average giver has probably never thought:

The request for spectacles, made in our February number, has met with a most generous response. Parcels containing them have come from many directions, even from as far west as Wisconsin. Some answered the request very quickly, and were shipped early in the spring; others have been received more recently, and are now starting across the ocean toward their destination. Last year over 500 pairs were sent out; this year 1,050 pairs are on their way, mostly to 5 different stations in India, but some to Eastern Turkey as well. When a missionary from India told us the other day that the cost of a pair of spectacles in her station was equal to two months' wages, we could easily understand how greatly the gift of a pair would be appreciated. We are sure that the missionaries to whose care they are sent will rejoice to have such a supply from which to select aids for our native workers, that through these gifts many weak and failing eyes will be enabled to read the Word of Life with greater ease, and that givers and recipients will alike be blessed.

Concerning the Sitka School in Alaska

Mrs. M. V. White writes as follows in the *Herald and Presbyter:*

At the Sitka Training School are 133 of the cleanest, happiest boys and girls to be found in all this "Great Land" of ours. Eskimos from the north, Aleuts from the west, Haidas from the south, Tinneh from the interior, Tsimsheans and Thlingits from the coasts are living together in most friendly fashion in our mission schools. And yet the grandparents, and

even the fathers and mothers, of these children were bitter enemies. An insult was never forgotten. The mother taught her children to hate and revenge, and when the children grew up they, in their turn, taught their children the same wicked lessons. That is the reason why it seems almost a miracle that representatives of all these one-time enemies should live so lovingly together.

This school emphasizes industrial work for both boys and girls. It is the aim to give the boys a practical knowledge in carpentry, shoemaking, boat-building, and other industries. The entire plant is kept in repair and new buildings erected by the boys themselves, under the supervision of the teacher in charge. All the shoes for the pupils of the schools are made by pupil apprentices, under the direction of a native teacher, who learned his trade at the school.

The girls receive training in kitchen, dining-room, dormitory, sewing department, and laundry. They are divided into sections or divisions, each serving in turn in the various departments. The work of kneading two or three sacks of flour for baking is too heavy for the girls, hence two boys do this in the evening; but the girls rise early, mould it into loaves, and by ten o'clock they have turned out 90 or 100 loaves of bread.

New Missions Near Valdez At the Church Mission in Valdez, Alaska, both the evangelistic and hospital work are progressing satisfactorily. The Rev. F. C. Taylor, the missionary in charge, has begun services at a neighboring army post, Fort Liscum, where several of the officers and their families are Church people. He is also planning the opening of a mission at the new town of Seward, on Resurrection Bay, about thirty miles east of Valdez. It is probable that this town will be the southern terminus of the new railway which it is proposed to build through Central Alaska to the Yukon River. In the hospital, which has been much improved, even Deaconess Deane's capacity for hard work has been overtaxed by an unusually large number of patients, for whom she has to be cook and housekeeper, besides giving the necessary nursing and medical care. The little church is proving too small for the congregations.—*The Churchman.*

The Heroism of a Missionary Nurse Last month brought new anxieties to Bishop Rowe. Word reached him that a serious epidemic of diphtheria was raging among the native people at Fort Yukon, on the upper river. There were 150 cases of the disease, and many deaths had occurred. Miss Lizzie J. Woods, our missionary nurse at Circle City, on learning of the situation, and, knowing that there was no one caring for the sick and dying, and no supply of medicines at Fort Yukon, acted with the promptness and heroism characteristic of the Alaska staff. There was no way of communicating quickly with Bishop Rowe, so she took from our hospital at Circle City such supplies of medicine as could be spared, hired a canoe, and made the journey of 100 miles down the river to Fort Yukon. There, for several days, she battled, practically single-handed, against the epidemic, isolating some of the people, sending the unaffected away, caring for the sick, preparing the dead for burial, and serving, as Mrs. Wooden wrote, as "a very angel in the midst of the people."—*Spirit of Missions.*

Transformed from Antimissionary to Promissionary Before I went to Labrador I was not altogether what might be termed a promissionary, and for this reason I thought that, tho the intention and aim of the missionary were beyond praise, the execution (I mean the administrative execution) sometimes left much

to be desired. Labrador taught me that in one part of the world, at any rate, the work of the Christian is being carried on in a manner which could hardly be improved upon. Turn now to another scene. Imagine the long northern twilight settling down over the Labrador ice and snow and wind and "barrens"—a land dedicated from immemorial time to the survival of the fittest, where the wolf kills the weakest of the caribou herd and famine is never very far distant from the weaker man. Here and there, at the heads of frozen bays, some settlers' huts—miles and miles apart. Never a made road in the whole country. What is a man, woman, or child, wounded in mind or body, to do in such a country as that? I remember asking a settler what he would do if he fell ill. "I should go to the missionaries or they would come to me," he answered. And in that answer is summed up, I think, one side of the work of the Labrador missions. They form cities of refuge, built upon the rim of that gaunt and desolate level, their very presence robbing the long winter of half its terrors—resthouses upon the road of life, as well as to the other road—to Jesus Christ, to which these heroes point the way.

H. HESKETH PRICHARD.

The Y. M. C. A. in Mexico Encouraging reports have been received from the American branch of the Y. M. C. A., which was established in the City of Mexico less than two years ago. It now has 549 members, and is the general headquarters of the American colony in the Mexican capital. The association is picturesquely housed, occupying one of the old Spanish mansions, which is built, in Spanish fashion, around an open court with a fountain in the center, surrounded by a garden and fruit-trees. The demand for membership on the part of Spanish-speaking young men has become so great that a branch has been organized for them, with Hon. Ramon Corral, Vice-President of the Republic, as chairman of the advisory board. Many of the prominent and professional men of the city are associated with him, among whom are the Governor of the Federal District, General Powell Clayton, the American Ambassador, members of the National Senate, president of the American Bank and traffic manager of the national railroad of Mexico. A building to cost $10,000 will be erected and equipped at once for the Spanish association, which is the first ever established on this continent. The central branch is in such a flourishing state that its receipts for one month were $955.—*The Advance.*

An Appeal from Haiti, West Indies Haiti—the Black Republic, as it is called—has on the whole island some 2,000,000 inhabitants, all of whom are Africans. Altho a brave people (as proved by the manner in which their forefathers fought and won their freedom from slavery more than 100 years ago, under that noble negro chieftain Toussaint Louverture), yet to-day they are in the most pitiable condition, materially, politically, and morally.

Since 1860 the recognized island religion is the lowest type of Romanism, tho the people generally, if not entirely, are blind devotees of voodooism, who in addition to immoral orgies, frensical dances, and other disgusting and revolting practises connected with the devil worship, at times sacrifice human life, even the blood of innocent babes, to slake the thirst of their demon god, whom they have been taught for centuries, both in Africa and Haiti, by the Papa Lois (witch-doctor) to fear and dread.

At the dawn of this century it is almost incredible that there should be at this moment an island five times the size of Jamaica, and with over three times its population, in such a benighted and deplorable state, and without organized effort by more than one or two of our great missionary societies to evangelize its heathen.

The National Negro Baptist Convention of America have undertaken to enter this region in 1904, providing the funds are forthcoming.

The Protestant Episcopal Church is doing a good work in Haiti, but the country is still in need of the Gospel.

EUROPE

The Work of the S. P. G. The *Mission Field*, the organ of the Society for the Propagation of the Gospel, publishes these statements:

During 1903 the society's Board of Examiners considered 34 offers of services; 28 were recommended for work—9 from Cambridge, 7 from Oxford, 2 from Dublin. But in addition to these, 56 were placed upon our lists by bishops abroad, many educated in the society's colleges abroad, none of them sent from England. The number of ordained missionaries, including 9 bishops, upon the society's lists is 768, an increase of 39 over 1902. In Asia, 266; in Africa, 206; in Australia and the Pacific, 47; in North America, 143; in the West Indies and Central and South America, 70, and 36 chaplains in Europe. Of these, 131 are natives laboring in Asia, and 55 in Africa. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and 40,000 children in mission schools in Asia and Africa. The society's income shows a steady but not a great rise. The general fund—that is, the main portion of our income from ordinary sources and not earmarked in any way for special objects—has increased by £10,691. Including special funds and legacies and dividends, the income of 1903 rose last year to £158,642 as against £152,529 in 1902.

A Record Month at the Bible House Says the British Foreign Bible Society *Reporter*: The issues from our warehouse in Queen Victoria Street continue to make record figures. During the month of June 48 tons of Scriptures were dispatched, in 440 cases and 70 shipments. This represented 116,370 books, in 114 different languages. The following is a list of the places to which the books were sent:

Adelaide	Las Palmas
Alexandria	Leghorn
Algoa Bay	Lokoja
Amsterdam	Lome (Togoland)
Athens	Madras
Bagdad	Manila
Berlin	Mauritius
Bombay	Melbourne
Brisbane	Mexico
Buguto	Napier (N. Z.)
Buluwayo	Naples
Calcutta	New York
Capetown	Niue
Colombo	Onicha (W. Africa)
Constantinople	Ontario
Demerara	Ottawa
Dry Harbor (Jamaica)	Palamcottah (Madras)
Ekaterinburg	Palmerston (N.Z.)
Ekwendeni (B. C. Africa)	Paris
Eritrea	Port Said
Free Town	Rosario
Guatamala	Shanghai
Hamilton (Bermuda)	South Nigeria
Helsingfors	Suva (Fiji)
Ispahan	Sweden
Kingston (Jamaica)	Sydney
Kobé	Tamatave
Lahore	Toronto
	Valparaiso
	Yokohama

The Guinness Missionary Training-school This institution dates from January, 1873, when Dr. Guinness founded the East London Institute for Home and Foreign Missions, at 29 Stepney Green. This building, though outgrown, is still connected with the work, and there one may see the little dining-room where Dr. Guinness "and Dr. Barnardo, then in the early days of his work for the little ones, used to preside at meal-times." One hundred students applied for training in the first year. More room being demanded, Harley House was secured in 1874. Many additions were made, as the growing work required, and in 1884 Mrs. Guinness

opened Doric Lodge, where women missionaries are trained. Since the beginning in 1873 more than 1,200 students have been trained for mission work. These men and women represent nearly 40 different nations and about 30 denominations, and they have gone forth to work with 40 Protestant missionary societies.

A Missionary Magazine for the Blind The S. P. G. is arranging to issue a monthly magazine for the benefit of the blind. The magazine will consist, for the most part, of extracts from the *Mission Field* for the current month, and will be issued in the Braile characters. It is proposed to begin in the first instance with a limited number of copies, which will be prepared by the help of the volunteer Braile typists who have kindly offered their aid for this purpose.

The Dufferin Fund for 1903 The nineteenth annual report of the Dufferin Fund has been published. There are now 41 women doctors of the first grade, 78 assistant surgeons, or practitioners of the second grade (these have been trained in India) 256 hospital assistants, or practitioners of the third grade, besides a large number of midwives practising in various districts. There are at present 144 European, Eurasian, and Indian women training as assistant surgeons, 95 as hospital assistants, and 281 as nurses, etc., besides 194 *daies* who are being trained under the Victoria Memorial Scholarship Fund. Through the practitioners 1,793,000 patients have been treated throughout India.

Not Less at Home, but More Abroad In a recent address Mrs. Howard Taylor, of the China Inland Mission, made the statement that while the Wesleyan Methodist Church has 20,000 preachers in the home land it has only 34 missionaries in China. There are more Methodist ministers in Leeds than missionaries of that Church in China, where there are to-day 1,400 cities and 1,000,000 towns and villages where the people are waiting for the Gospel. Nor are the English Wesleyans a whit more derelict in this great matter than their brethren in their sister churches.

If the French Concordat is Annulled? So strained are the relations of the French Republic with the Papacy, it seems certain that the famous treaty established between the two parties a century since will soon be abrogated, and so in France State and Church will become separate and independent.

One effect of the rupture would be to leave the vast missionary interests of the Roman Catholic Church in China and other Asiatic countries without the strong protecting influence of the diplomatic representatives of the French republic. France has been very zealous in upholding the Church in heathen countries, tho it has often seemed lukewarm toward it at home. Thanks to the energetic action of the French Minister at Peking, the Church of Rome has enjoyed extraordinary privileges in China. It is really in civil matters a state within the state. It has an official status recognized by imperial decree. Its officials take rank with Chinese nobles and magistrates. Chinese priests and Church officials are responsible to the foreign ecclesiastics, and native members are organized into bands, each having a leader who looks after all their civil interests, reporting to his foreign superiors. All such doings would speedily come to an end if France ceases to stand sponsor to the Pope.

Missionary Conference in Eastern Europe A Jewish Missionary Conference was held, at the invitation of the Rev. J. H. Adeney, at Bucharest, Rumania, May 29 to 31. The local workers of the London Jews Society, and of the Leipzig Central Organization, as well as those of the Norwegian Society for Missions to Israel at Galatz, were in attendance. Rev. Weinberger, of Constantinople; Rev. Zeckhausen, of Cracow, and Missionary I. Sunlight, of Lemberg, were other workers of the London Jews Society who took part. The conference was very helpful to the workers in attendance, and it greatly impressed the 45,000 Jews of Bucharest. M.

ASIA

The Bible Going Forth From Beirut At present there are being put through the press 15,000 Bibles, 14,000 Testaments, and 69,000 portions—a total of 98,000 copies of Scriptures. Very few of these will go into stock when printed, but will at once be forwarded to fill orders, as many of our editions are entirely sold out. When one considers the fact that during a period of thirty-two years ending December 31, 1903, there have been issued from the press at Beirut, under the auspices of the American Bible Society, 105,-808 Bibles, 144,118 Testaments, and 598,691 portions, or a total of 848,-617 copies of Scriptures, in Arabic alone, one can form some idea of the vastness of the work accomplished by the Bible Society during that period.

Mohammedanism Not Invulnerable Says Dr. S. M. Zwemer, of Bahrein, Arabia:

The Spirit of God moves upon the waters, altho darkness still covers the deep. Educated Moslems in India are trying to whitewash their prophet and his book by a species of higher criticism. Two learned Mohammedans there prepared a commentary on the Bible from a Moslem standpoint. At Lahore they are printing parodies of Christian songs for spiritual food. The increase of Bible circulation in all Moslem lands is astonishing. The word of God has been translated into nearly every Moslem tongue, so that while the Arabic Koran is a sealed book to millions, the Bible speaks the language of the home and the market. The press of India and Egypt testify that Islam is on the defense even now. The Moslem apologist has abandoned positions, within the last decade, which were once thought impregnable. There is thirst for spiritual truth—witness the growth of the Babi-movement and the New Islam in India. Moslems are beginning to see that in religion, as in mathematics, there is only one straight line between two points; all other lines are crooked. Jesus Christ is the only way of salvation between a holy God and a helpless sinner. If you believe that, come and help conquer the Mohammedan world for Christ. There are deserters coming in every day from the enemy's camp, and we are looking forward to their unconditional surrender if reinforcements do not fail us.—*The Intercollegian.*

Brahmanism too is Giving Way The following facts show the failure of non-Christian religions in India, and indicate the opportunity of Christianity. In the district of Punjab, in India, only 40 families of Brahman priests are left, where formerly there were 360. Numbers of Brahmans are defying the curse and taking up secular callings, because the office of priest no longer affords them a living. Popular education and Bible study have broken down the adoration formerly paid to the priests, and their vocation is gone.

Legal Help for Women in India Miss Cornelia Sorabji, to whose proposal to provide female legal assistance for certain Purdah women in

the management of their affairs attention was drawn in *The Times* of September 26, 1902, has been appointed Legal Adviser to the Court of Wards, Government of Bengal. Her position will enable her to communicate directly with Purdah women whose business relations with their male agents or managers are confined to conversations through a curtain or screen. Purdah women may, in consequence, easily be the victims of fraud, and Miss Sorabji has long advocated the employment of female medical advisers on the analogy of the system of female medical assistance organized by Lady Dufferin. Miss Sorabji has now an opportunity of putting her proposals to a practical test, and she hopes that if the experiment should prove successful the example of Bengal may be followed by other provinces. Miss Sorabji is well fitted for the legal duties of her office; she is a B.C.L. of Oxford and LL.B. of Bombay, and has for years practised in India, devoting herself chiefly to giving advice to Purdah women. She has also appeared in court, under special *sanads*, or permission to plead.

The Gospel Among the Karens

The hill people of Burma, the Karens, have been the most promising field of Christian effort. Most of the converts are from their number. Rev. F. S. Hatch, of Boston, who has just returned from his three years of Christian Endeavor service in India and Burma, says that the Karens make aggressive, alert, generous Christians. They are people of force and character, and go heartily into the new way. Within a generation or so they, as a people, have made tremendous strides. Their progress has been simultaneous with their evangelization. The leaven of the Gospel has lifted up their entire life. The whole-heartedness of the converts is illustrated by the fact that when the 1902 missionary conference met there for a week all the expenses were met by a single Karen, a Christian business man. Of the 700 Karen churches, 500 are self-supporting.

How and Why Rings are Worn in Assam

Garo men, as well as Garo women, wear large brass rings in their ears, and the number is often so large that the lobe of the ear is elongated to a considerable length, a part of the weight having to be borne by a cord wound about the head. The women wear more than the men, as many as 76 having actually been counted in one ear. The primary object of these rings is not ornamentation, tho that has a share in the purpose of the wearer; but there lies behind it all a superstition—namely, that after death the spirit hastens away, and is sure to meet the evil spirit that the Garos so much fear, which has swallowed the moon, whose eclipses probably have given rise to the idea. To distract this spirit, the fleeing soul of the Garo tosses its earrings to the ground; and while engaged in gathering up these baubles the great spirit will be too much occupied to chase the Garo, and he will make his escape to the happy place he seeks, which is guarded by this dreaded sentinel.—*Baptist Missionary Magazine.*

Memorial Hospital in Nakawn, Siam

His Majesty the King of Siam has made a donation of 4,000 *ticals* (about $1,000 gold) toward the erection of the Memorial Hospital, which is to be built. The main building will be erected by contributions from friends of Dr. Swart and the late Mrs. Swart, in America, at a cost of about $2,000. There will be two

parallel wings extending back from the main building, each containing two or three wards with an accommodation of ten beds each. The amount necessary for the erection of these wings, about $4,000, has already been subscribed by Siamese friends and Americans in Siam.

Missionary Hardships in the Himalayas What it costs to be a Christian in the Himalayan regions appears from the following extract from a letter written at Leh by Mr. H. B. Marx on July 4th, 1904, giving his first impressions:

Every person who comes over from Buddhism to Christianity is mercilessly driven from home and family, loses his rights of inheritance and everything upon which his livelihood depended. The stern commands of the lamas even forbid relatives to have any intercourse with such faithless ones. Now the outcast turns to the missionary who won him over for faith in Christ. What is to become of him? The mission has not the chance of offering another Christian an occupation. All positions in connection with the houses, schools, gardens, the hospital, and the meteorological station have already been filled. Is the convert to starve because he has become a Christian? This state of things almost deprives one of courage to seek to win souls. A change will not take place until the fearful might of lamaism has been broken. At present it seems to be determinedly resisting Christianity. But the Lord must possess ways and means to adequately provide for His own, and for those who come out and commit themselves to Him. — *Moravian Missions.*

Tibet the "Closed Land" no Longer The treaty negotiated at Lassa between the proxy for the grand lama and the English invader, and which has been sent to Peking for ratification, is printed in the *London Times.* The Tibetans agree to establish three depots for trade between British and Tibetan merchants and to allow traffic between Tibet and India along existing routes and those which may be opened in the future. To cover the expenses of the British "diplomatic mission," Tibet is to pay $2,550,000 in three annual instalments. British troops will occupy the Chumbi Valley until the indemnito shall be paid. With communication thus established and a treaty signed, it can not be long before the Gospel can enter Tibet, and missionaries by the score be seen flocking in from the south and east.

Reaction from the Boxer Movement A remarkable change seems to have come over the Chinese people in regard to the work of the missionaries. Everywhere schools are crowded, chapels are filled to overflowing, and there is an eagerness to receive the religion of the foreigners such as has never been known before. In one place two opium shops, hitherto very prosperous, have been obliged to close their doors for lack of customers, the Christian young men of the town having conducted such a successful crusade against the opium habit. Another fact indicates a great change. Formerly the selling of portions of the Scriptures was a slow and difficult task. Now a man can sell 1,000 copies a month. The people buy and the people read.

Pinched Feet to be Tolerated no Longer *The Advance of the Natural-footed Woman's Work for Woman* states that four viceroys of provinces have now issued proclamations against the foot-binding of girls, and that the Governor of Hunan has forbidden it in his province. At Ichang the magistrates issued a placard to this effect: "We have received advices from the Hupeh authorities saying that they have printed 400 copies of books preaching that

women should not bind their feet, as formerly, and also telling us to send such notice to every district. We therefore call public attention to all families not to bind their feet as before. If there are any girls under ten years old who have bound their feet already, they must loose their bonds gradually. By thus acting, there will be no girl with bound feet after ten years." A striking proof of the great change going on is found in the fact that there are now in Shanghai a number of shops full of shoes for natural feet, whereas ten years ago there was not one pair to be bought in all Shanghai.

The Church Asking Impossibilities

The Shanghai mission of the Protestant Episcopal Church is receiving constant requests from the Chinese to extend its lines, while its staff is diminished and more than ever likely to overwork in the endeavor of its members to help all the human need that comes crowding upon them. From one point of view, the condition is critical. Bishop Graves speaks none too strongly when he says:

> The Church at home expects impossibilities of us. How would the Missions House prosper if, every time a new clerk was needed, or the place of a secretary had to be supplied, it was necessary to send to Russia for him, wait months before he could come, and then give him two years to learn English? This is practically our condition in the mission to-day. To work a mission without a reserve force of missionaries is to roll stones up a hill only to see them roll down again. The slightest accident overturns the best-laid plans.

Bishop Graves wants recruits at once—young clergymen, women to work among Chinese families, men and women physicians, and trained nurses. Shall he have them?—*The Spirit of Missions.*

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An Opportunity for Teachers in China

Christian missionaries are forecasting and preparing for the great overturn of methods and subjects of study in Chinese education, of which the signs are already numerous. The whole governmental system of China is founded on its schools. The road to political preferment is through the studies and examinations. Already many of the great mandarins are busying themselves with educational reform, and some of the examiners are beginning to ask questions quite out of the rut of Confucian literature. The traditional system is one of dead memorizing—the innovations are all in the direction of independent thought as well as Western knowledge. It is essential that teachers should be trained for this vast change, and desirable that many of them should be trained in Christian schools. Such a normal school has been planned for Amoy, China, where the London Missionary Society and the American Reformed Church have missions. Rev. J. Sadler, of the London Society, sends out a prospectus and appeal for this school. It is to be put "upon the broadest and most liberal Christian basis. Literary men of all shades of religious belief are to be admitted. The curriculum will extend over three years." This is a great opportunity for some one.—*The Congregationalist.*

A Case of Consecration

Chen Tsai Hsin, a teacher of Mathematics in Peking University, was the leader in the recent remarkable religious movement in that university, in which over 30 young men banded themselves together in a consecration of their lives to religious work among their own people. He was graduated from Peking University with

the Class of 1901, acted as Secretary of the North China Lay Electoral Conference, and was elected alternate lay delegate to the General Conference of 1904. A year ago he said: "The way I look at life is this: It matters not whether I have enough to eat or enough to wear; if I can be in the place where, according to my ability, God can use me to the best advantage, that is where I want to be; and I believe that that is in Pekin University, helping to build up Christian character among our young men." Such development of native initiative and leadership is significant and prophetic.

Progress in Central China The Presbyterian missionaries in Canton report 1,008 converts the last year, and 3,000 added to the various churches; also that the Chinese are more approachable than ever before. In the divinity course of the Theologicial Seminary are 25 students, and upward of 70 in the preparatory courses. Never were the applicants for baptism so numerous, nor were they ever put under such close scrutiny as to fitness, now that Christianity bids fair to become the most popular religion with the well-to-do classes. The building of the railway toward Hankow is named among the forces which have broken down prejudice.

Eating Babies in China Do we realize what it is for a missionary to speak of the Gospel to a totally new and unaccustomed audience in such a superstitious land as the Chinese Empire? Here is an example. In the province of Kiang-si, Miss F. was speaking to a group of Chinese women, and for a wonder they were quiet. Up comes a masculine looking woman and begins to shout: "Oh! oh! those are the women that eat babies! I know all about them. They invite you to come to see them and then they make an end of you, and tear out your eyes and pluck out your hearts. I know all about them! They are the ones who go all over the land eating all the babies they can get hold of! I know all about them!" Such a time is the moment to remember Him who said: "If the world hate you, it hated me before it hated you." *

Status of the Gospel in Japan According to the *Missionary Directory of Japan* for 1904 (published in Tokyo), the Christians in Japan number 140,806. The statistics of the Protestant Christians are given as follows: Japanese ordained ministers, 406; unordained helpers (men), 474; Bible-women, 361. Total number of Christians, 55,354; Communicants (or full members), 43,272. Baptisms during 1903: Adults, 3,644; children, 877. Churches wholly self-supporting including payment of pastor's salary), 94. Amount raised by Japanese churches for all purposes during 1903—yen, 134,941 (£13,494), more than 3 yen per head. The Roman Catholics number 58,086, and the Russian Orthodox Christians (Greek Church), 27,366.

A Christian Hero and Translator One of the most heroic figures of the present day is a man whose very name is known to few and whose life is familiar to even fewer. He lives in a small hired house in the city of Tokio, Japan. His name is Samuel I. J. Schereschewsky. For six years he was missionary bishop at Shanghai. Nineteen years ago illness, brought on largely through his work, rendered him almost helpless. Refusing to be a burden to the mission, he resigned his office. But he would not consider that his working days were over. His paralyzed body prevented him any longer going about

the work of evangelization, but he could sit in a chair and work for China by translating the entire Bible into easy Wenli, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy, tho struggling against pain and helplessness, that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters upon the typewriter, tho he could use only one finger of one hand, and needed eight years to complete the task. *

A Christian Japanese and Her Work For some twenty years past, the private secretary of the Empress of Japan has been a Christian woman who is an active member of the Congregational Church. Another member of the Congregational Church, active in religious work, is the wife of Marquis Oyama, commander-in-chief of the great army that has been pushing the Russian army back to the north. She is a graduate of Vassar College (1883), and was socially and intellectually one of the leaders of her class. It is not well to claim for Christianity too great an influence in the making of the new Japan. Yet when one learns that these brilliant and influential women have made their Christianity prominent during their long and important career, one has assurance that Christianity has weighed somewhat in bringing about the new order of things. *

The Bible in Japan Fifty years ago the Bible was an unknown book in Japan. There are doubtless millions of Japanese who know comparatively little about it to-day, as there are millions in all parts of what we call Christendom. Yet that the Bible has made something of an impress upon the populace of Japan is indicated by a cartoon which recently appeared in the *Jiji Shimpo*, a popular vernacular newspaper, in which Japan as a little David is represented as smiting on his forehead Russia, a huge Goliath, with a stone from out his sling. The appearance of this cartoon in an illustrated native paper presupposes a wide-spread knowledge of the biblical story among the Japanese.

AFRICA

Egypt's Great Future An interesting Blue Book, issued by the Foreign Office recently, contains the report of Sir William Garstin, Under Secretary for Public Works in Egypt, upon the basins of the Upper Nile, and a despatch from Lord Cromer, the British Minister and Consul General in Egypt, which says the irrigation and railroad schemes suggested by Sir William Garstin represent an estimated expenditure of about $107,000,000, of which about $65,000,000 will be used in the development of the Sudan, and about $40,000,000 in the development of Egypt. The whole irrigation plan is based on utilizing the White Nile for the benefit of Egypt and the Blue Nile for the benefit of the Sudan. Lord Cromer says that the carrying out of the greater portion of the program may be postponed for the present, but about $27,000,000 should be utilized at an early date in canals for Egypt, in raising the Assuan dam, in the completion of the Suakim-Berber Railroad, and in other developments of the country which will largely increase the revenue from taxes.

An English Church for Khartum The backwardness of the Anglican Church in raising money is well illustrated in Khartum, where efforts are being made to build an English

church. Only £2,000 has been collected as the result of a four years' appeal, and that mainly from residents. The Anglican community outnumbers all other Christian communities at that place—Copts, Greeks, and Romans. The Romans have collected all the money they want, and Greeks and Copts enough to begin their churches, but British residents are still reduced to worship in a room in the palace lent for the purpose. A lesson may well be learned from the Coptic Patriarch, the 124th successor of St. Mark, who, altho nearly ninety years of age, journeyed 1,500 miles in the hottest season of the year to lay the foundation-stone of the new Coptic Church at Khartum, and has collected £1,000 for the work.—*Mission Field.*

Growth of the Gospel in West Africa A remarkable showing this: The Yoruba people received Church Missionary Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship, and sometimes practised cannibalism. In 1904 the whole charge of the Anglican church work at Abeokuta, both educational and evangelistic, is in the hands of both native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount chief of Abeokuta calls at the C. M. S. missionary house in London, to express warmly his sense of the benefits his people have received from the society.

Native Evangelists in Africa Rev. W. H. Sheppard says the plan of the Kongo Mission is to use the mission stations, Ibanj and Luebo, as centers, to train and prepare more evangelists, and then station them at all the villages, north, south, east, and west, within a radius of 200 or 300 miles, and have about 4 missionaries whose sole duty will be to visit, strengthen, and encourage these evangelists, and to examine and baptize all who shall be converted at these stations. He and his coworkers thoroughly believe that the Christianization of the great masses of this people will depend largely upon the native evangelists filled with the spirit of God, who know so well how to handle their own language and are acquainted with all the characteristics of the people.—*The Missionry.*

First Missionary Conference in South Africa The first General Conference of Missionaries in South Africa met in Johannesburg from July 13th to 20th. About 100 missionaries—American, British, Dutch, French, German, Norwegian, Swedish, and Swiss—connected with 25 different missionary organizations, attended the conference. The number was not very large in proportion to the missionaries at work, tho not many organizations under the charge of white missionaries were unrepresented. By the courtesy of the South Africa General Mission, the conference sat in their hall. Considerable attention was paid to "Ethiopianism," which was deemed a movement most mischievous. This statement is a summary of the conclusion:

This conference desires, in the spirit of Christian charity, to call the attention of these negro churches of America to the fact that by entering fields long occupied by other missionary societies, by receiving into their membership native bodies separated by schism from these societies, by accepting for ordination and ordaining men totally unfit, morally and intellectually, and by lack of attention to strict Christian discipline, the conference believes that these churches are causing injury to the cause of Christ. Moreover, the operations in South Africa of the African Methodist Episcopal

Church of America and kindred bodies are feeding the prejudice existing among many Europeans in South Africa against missionary endeavor, and are placing obstacles in the way of the advance of native churches to that ultimate self-control and self-propagation which is the recognized goal of mission work.

Mengo Cathedral Consecrated The great cathedral on Namirembe Hill, Mengo, was consecrated by Bishop Tucker on June 21st. When the doors were opened an immense crowd of people who had been waiting some time rushed in, and it was with difficulty the doorkeeper prevented an accident. About 3,000 people were admitted; the rest (some 5,000) had to remain outside. The king and his majesty's commissioner were present. The offertory was quite unique, and a European visitor who gives in the *Times* and interesting account of the service says: "The latest figures I could obtain were as follows: In currency: 1,613 rupees, including about 90,000 shells, worth 1,000 to the rupee; in kind: 36 bullocks and cows, 25 goats, 31 fowls, and 154 eggs," more than sufficient to wipe off the deficit on the cathedral, for which purpose the collection was taken.

The Ethiopian Church and the A. M. E. The African Methodist Episcopal Church has been severely and, in some cases, justly criticized for its connection with the Ethiopian movement in South Africa. This has been due to the fact that some of their representatives have seemed to work more among converts of other missions than in virgin soil. The A. M. E. Church bishops have now made a declaration to the effect that they will seek the best interests of South Africa without anything detrimental to the established government or to the interests of other denominations. We believe this to be uttered in good faith, and hope that the representatives of the Church will do all in their power to counteract the evil tendencies of Ethiopianism. *

ISLANDS OF THE SEA

Glad Tidings from the Philippines The American Presbyterian Mission in Manila sends home cheering reports of very full attendance at its church services. "What would you think," writes Dr. Rossiter, in the *Assembly Herald*, "of a Sunday evening audience two-thirds of which were men?" The Filipinos make much of Good Friday night, and this year it was enthusiastically celebrated in the 30 Catholic churches of Manila by long processions bearing images, symbols, and lighted candles, a band playing solemn music. Almost every one in the streets joined the processions. But at the same same time a mission church was crowded with some 800 persons, drawn together to hear a simple presentation of the Gospel truth. "Far into the night the service of prayer, with congregational singing and preaching, was prolonged, and any one who had previous doubts of the willingness of the Filipino to receive the Gospel would have had them all dispelled by that service. And this is the phenomenon that is visible all over these islands, explain it as you may."

New Guinea Mission The past year has been a year of many changes. Despite these changes and three deaths, the progress of the work has not been hindered. School children have increased from 914 to 1,043, catechumens from 227 to 378, communicants from 113 to 212. The average church attendance is 2,356; there were 94 baptisms and 124 confirmations. Services are held in

89 places, and some 10,000 people are in touch with the mission. The European staff, however, is only 19, against 25 a year ago. Clergy, a layworker, a carpenter, and several South Sea Islanders are needed. The bishop lately held two confirmations—at Boianai, 37 males, 22 females; at Mukawa, 26 males, 18 females.—*S. P. G. Mission Field.*

MISCELLANEOUS

A Receipt Not Required A man of a commercial race, a stranger and not a Christian, recently brought a considerable sum of money to a missionary for safe-keeping. The missionary gave him a receipt. "What is that?" inquired the man. "A receipt stating that I have to-day received this money from you," said the missionary. The man immediately asked: "You have the money all right, haven't you?" "Yes," said the missionary. "You are a missionary, aren't you?" "I am," replied the missionary. "Then what do I want of this paper?" asked the man, as he tore up the receipt and threw it upon the floor. SECRETARY BARTON.

"A Debt, but Not a Deficit" The *Intelligencer* has often pointed out the distinction between a deficit and a debt, but we fear from the persistency with which the terms are frequently confused that some of our friends regard our definitions as too subtle to be grasped. Perhaps a few words spoken last April by Dr. A. T. Pierson before the Baptist Missionary Society may succeed better than our own have done in making the point clear. He said:

I do not myself believe in the "*healthiness* of a *debt*"; at any rate, I have preserved my own health best without any. But while I deprecate *debt*, I can understand that where there is a growing work for God there may often be a temporary *deficit*. When I was a boy I grew so fast that it was all my mother could do to keep me in clothes! But that was the fault not of weakness but of vigor. It was the penalty of growth and health. Let us not, then, be surprised or find fault if there is a *temporary deficiency*. Only let the *temporary deficiency* not become an embarrassing debt, but at once let it be met, and give the growing work a new suit!

This explanation exactly applies to the recent deficits of the C. M. S., with the additional circumstance which goes nearer, we think, to the root of the distinction, that the society's capital fund has far exceeded the amounts of our largest deficits, to say nothing of other funds and properties. We shall all rejoice, nevertheless, to have a period of growth without deficits.—*C. M. S. Intelligencer.*

OBITUARY

Mrs. Hudson Taylor, of China The many friends of the Rev. J. Hudson Taylor, the founder of the China Inland Mission, will sorrow with him in his severe bereavement. Mrs. Taylor died at Chevalleyres, Vevey, Switzerland, on Saturday, July 30th. She was the daughter of J. Faulding, Esq., formerly of Barnet and Hastings, and was one of the famous "Lammermuir" party, with whose going forth to China in May, 1866, the work of the China Inland Mission practically commenced. A few years later she became the second wife of Mr. Hudson Taylor, and since that time has shared in the stress and the sacrifices of his arduous career. One who knew her, writing in the *Life of Faith* says:

Mrs. Taylor had no special gift for public work, but with her whole heart she served her Lord in the many important opportunities that came to her, and with patient and uttermost kindness sought to cheer

and bless His servants. There was a most remarkable delicacy and refinement about her spirit and character, which has left an indelible impression upon all of us who knew her well. Sweet, very sweet, for her will be the rest of the Father's House!

*

Mrs. Thayer, Clifton Springs

The death of Mrs. C. C. Thayer, secretary of the International Missionary Union, at Clifton Springs, N. Y., on September 9, 1904, will leave a wide circle of missionaries to feel bereaved. She had become well acquainted with over 2,000 missionaries connected with the several societies and fields, and had been accustomed to send communications to them on behalf of the Union, besides being the first to welcome them in the name of the Sanitarium for many years.

J. T. G.

Mrs. Isabella B. Bishop, Traveler

Mrs. Isabella Bird Bishop, traveler, philanthropist, and author, died in England on October 7th.

Mrs. Bishop was earlier known as Miss Isabella L. Bird, and was regarded as one of the most daring women travelers who ever lived. She was born in Yorkshire on October 15, 1832, and at the age of twenty-two she began her travels.

She spent eight years traveling in the interior of Asia, rode 1,000 miles in Morocco, and made extensive journeys through Siberia, Japan, Persia, China, Tibet, and India. She was connected with philanthropic work in various forms, especially in the medical mission field, and built five hospitals and an orphan asylum in the Far East. She was converted to missions by seeing the need of them.

Mrs. Bishop was the first woman elected a Fellow of the Royal Geographical Society. She was also an Honorable Fellow of the Royal Scottish Geographical Society, and Honorable Member of the Oriental Society of Pekin. The result of her travels are recorded in her interesting and well-known books, "The Englishwoman in America," "Six Months in the Sandwich Islands," "A Lady's Life in the Rocky Mountains," "Unbeaten Tracks in Japan," "The Golden Chersonese," "Journeys in Persia and Kurdistan," "Among the Tibetans," "The Yangtse and Beyond," and "Korea and Her Neighbors." Mrs. Bishop had been an invalid for some years, but had done much in the interest of missions.

*

Dr. Althausen, a Jewish Missionary

This veteran worker in the Jewish mission field fell peacefully asleep at Wilna, on Monday, June 13th. He was born in 1840, and was educated as a teacher of the Talmud. At the age of 28 Adolph Althausen gave up this profession and went to Lemberg to study medicine. He became acquainted while at Lemberg with the missionary Daniel Edward, and by his means was led to Christ. In 1851 he returned to Russia to practise his profession, and shortly afterward was baptized. His children, and last of all his wife, gradually came to believe in Christ, and were in their turn baptized.

In 1887 he became connected with the Mildmay Mission to the Jews. In that year the Rev. James Adler went to Russia, and the work of the distribution of Scriptures was commenced at Wilna. Mr. Adler and Dr. Althausen attached themselves to the Russian Bible Society, and thus became possessed of the right to sell or distribute Scriptures to the Jews.

Dr. Althausen continued to superintend the depot at Wilna till April, 1896, when he retired from active work, but he still occupied himself with converts and inquirers, and took an ardent interest in the work and in everything that concerned the Jews. A. T. P.

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